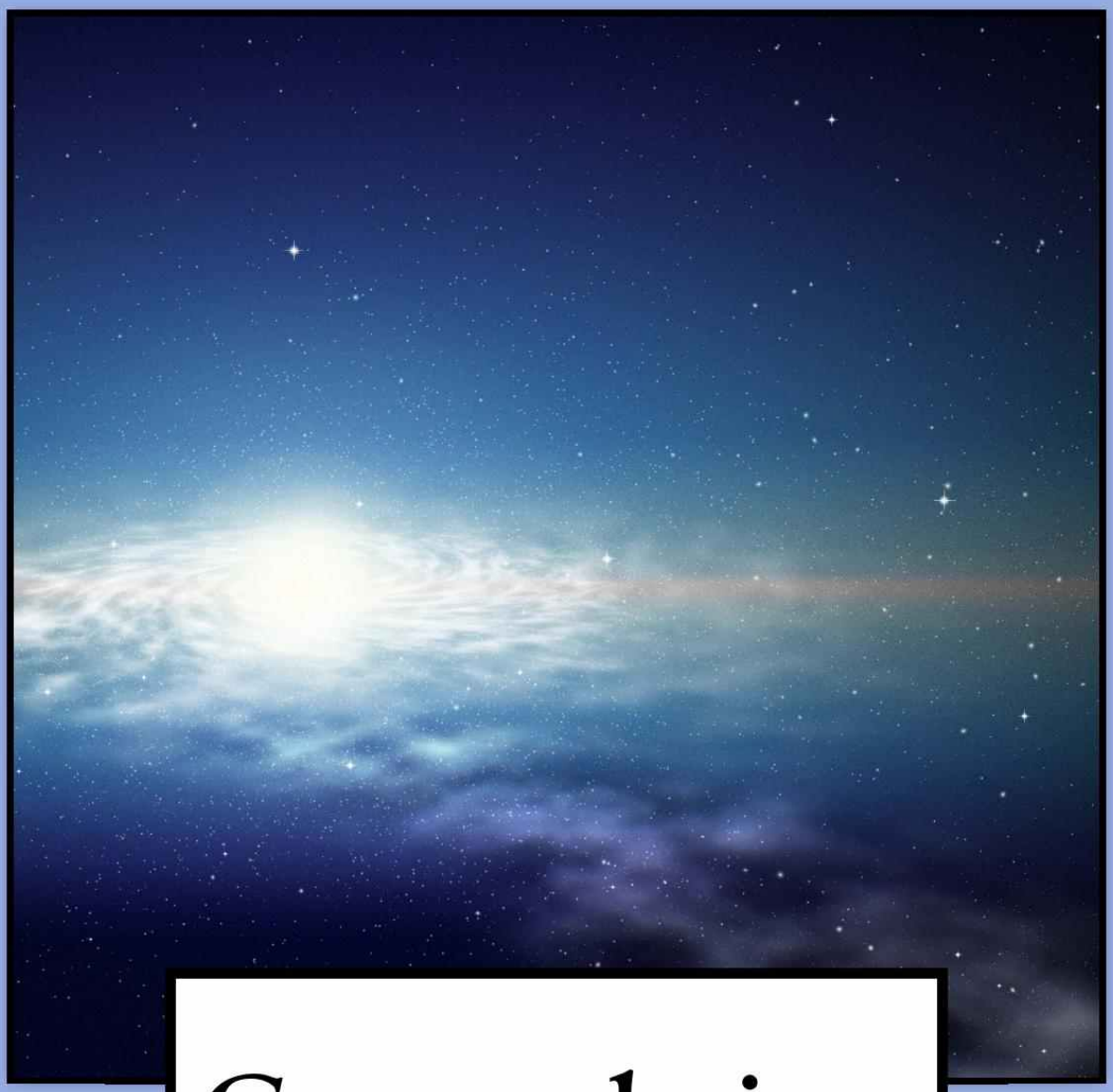

Cosmotheism

Divine Aryan Consciousness - From Man to Super-Man

Invictus Books

Cosmotheism

Divine Aryan Consciousness - From Man to Super-Man

"Rest not. Life is sweeping by; go and dare before you die.

Something mighty and sublime, leave behind to conquer time."

~Goethe
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DEDICATION

Founder and Visionary of Cosmotheism Dr. William Luther Pierce (September 11, 1933 - July 23, 2002) Philosopher -- Teacher -- Leader -- Mentor

**You are not today,
you are not
tomorrow, you are a
million years before
and a million years**

after you.

ACKNOWLEDGMENTS

Thank you to: Of course Dr. William Pierce who showed me the way, opened my eyes and lit a fire that can never be extinguished, to The 55 club and Joe Sevnson for the spiritual path of enlightenment, activism and total dedication to the cause, to Steve Romer whose intellect will drive the coming era, to my beloved wife Marie who showed me that even though life is hard, together we can overcome and leave our mark on the world. And to my children I leave this to you: We will live on after this life through our accomplishments and through our children who keep our blood pure. Alisa Dawn, Alexis Marie, Aurek Matthew, Dylan Jason, and Drighten Pierce Collins.

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Part 1. An Introduction to Cosmotheism

A brief history of Cosmotheism and the Cosmotheist Community

The Cosmotheist Community began in 1974 as a religious discussion group which met weekly in the homes of interested persons in the Washington, D.C., area. These persons shared a concern for the fundamental values and goals -- or lack thereof -- on which the directions being taken by modern, American society depend. They felt that materialism, egoism, and a lack of any sense of responsibility to the future had become so widespread and so deeply entrenched that the spiritual and moral basis of Western civilization was being eroded dangerously.

In their meetings they explored the causes of this spiritual illness: the urbanization which has been growing rapidly since the beginning of the Industrial Revolution, with the consequent breaking of the bonds between people and land; the historical failure of Christianity to take the physical basis of man's existence into consideration along with the spiritual basis and to build a community of blood as well as faith; the spread of democracy as a political doctrine, with the consequent decline in quality and responsibility of the leadership of the nations of the West, especially the United States. Underlying these trends they saw the common problem of wrong values, a problem made more intractable by an unnatural life-style.

The members of the discussion group formalized their association in February 1977 by organizing themselves as a church and adopting the name "Cosmotheist Community" (later changed to "Cosmotheist Community Church"). The Church's first publication, THE PATH, a statement of fundamental doctrine, appeared in the same year, and was followed by ON LIVING THINGS in 1979 and ON SOCIETY in 1984. Even before their formal organization they adopted as their symbol the Life Rune (also known as the Man Rune) from the Norse futhark (i.e., alphabet), with its meaning of creation, rebirth and renewal.

The Cosmotheist doctrine has been expressed in part by many men. The great British playwright, George Bernard Shaw, was a Cosmotheist, and he

spoke through such characters of his as Don Juan (in MAN AND SUPERMAN), who declared man's purpose to be the service of the Life Force in its eternal quest to know itself. The German giant of philosophy, Frederich Nietzsche, also was a Cosmotheist. His character Zarathustra expressed Don Juan's truth in different words; he saw man's purpose as preparing the way for a higher, more conscious, more nearly godlike man. And the English poet William Wadsworth was giving expression to his Cosmotheist awareness of divinity when he wrote: "And I have felt a presence that disturbs me with the joy of elevated thoughts; a sense sublime of something far more deeply interfused, whose dwelling is the light of setting suns, the round ocean and the living air, the blue sky and in the mind of man. A motion and a spirit that impels all thinking things, all objects of all thought and rolls through all things." Another English poet, Alexander Pope, summed up the Cosmotheist view very concisely in the words: "All are but parts of one stupendous whole whose body Nature is, and God the soul." The Cosmotheist doctrine may be epitomized very briefly in the following statements:

There is only one reality, and it is the Whole -- the purposeful, selfcreating, self-evolving Cosmos, which has both material and spiritual aspects, inseparably conjoined. Thus, Creation and Creator, Cosmos and Theos, Whole and God, are but different names for the same reality. Man is part of the Whole, and his consciousness is one manifestation of a universal, immanent consciousness. Man's ordained or natural purpose is the same as the Creator's purpose, which is self-realization.

Man properly serves his ordained purpose by striving toward ever higher ever more conscious levels of existence, both biologically and spiritually. His ordained task is to advance, generation by generation, along the Creator's path of evolving selfconsciousness. In the past he advanced blindly, driven by the immanent urge toward self-realization, self-completion. Now we must guide his advancement.

This doctrine imposes obligations on those who accept it. Since man is not only an agent, but also a part of the Creator, he is obliged to conduct himself accordingly. Since his purpose is service of the Creator's purpose, he is obliged to prepare himself to render service as effectively as possible.

Effective service depends on knowledge, consciousness, and discipline. Each man and each woman has the obligation to know his identity and his purpose and to elevate that knowledge, through purposeful living, to an ever-present consciousness; furthermore, he has the obligation to be strong and fully in control of himself, so that he can apply his knowledge unfalteringly in his service. Knowledge can be gained by diligent study almost anywhere, but consciousness is dependent on life-style and environment. And discipline is the product of lifelong training.

The Rune of Life

The insignia worn by the members of the Cosmotheist Community is the Rune of Life. It is one of the Characters in the ancient runic alphabet, or futhark, used many centuries ago by our people in Europe.

Each of the ancient runes represented not only a sound but also an idea or a group of related ideas. The Rune of Life, the manrune is the ‘Man with Life’, who is acting, doing and participating in God’s plan. It is birth, rebirth, renewal and creation.

For us the Rune of Life retains all these meanings and represents in addition the never-ending process of self-creation by which the Whole approaches completion. It represents the upward path of Life which we strive to follow.

The Rune of Life ties together for us the past and the future of our people. And it signifies our radical and implacable opposition to the contraveners of the Creators Purpose and the enemies of our people.

The Meaning of COSMOTHEISM

The Natural Religion of the Universe

By Dr. William Pierce

The Path
What is the meaning of life? Every human being has asked this question at some time. The ability to ponder such mysteries is one of our human gifts that place us above the animal. You need wonder no more. Here the question will be answered.

First we must define the Creator. Myth religions have viewed the Universe as a static, once and for all time creation. The Earth, Sun, Moon, the stars, the fish in the sea, birds and mammals, and man were born in acts of creation, and left to remain as they are for eternity. Separate and above them, an anthropomorphic divinity creator is viewed distinct from Nature, so that a direct act of the divinity is seen to be supernatural, meaning above the natural.

Now will be revealed the Reality, and it is this: Man, the Universe and the Creator are not separate. They are all parts of the Whole, and the Whole was Self-created. We live in a Self-realizing Universe where creation is on-going; it has never stopped. Creation is not static; it is fluid and dynamic, like a living being. Therefore we should not think of the Universe as a creation, but itself, the Whole, as being the Creator.

The tangible Universe includes the blazing suns of the firmament, the interstellar gas from which stars are born, all of Earth's creatures, man, etc., all are the material manifestation of the Creator. We all belong to the Whole, and the Whole is the Creator. The Universe is ongoing and Self-created.

In the development of any living being there is the purpose of fulfillment. So is there with the Creator. In the Universe there is the internal Urge toward the One Purpose. From the tenuous gasses of the void have come

suns and planets, and from the Earth have come plants and animals. In man the Urge is manifest within also, for from man will come higher man. All are on the Path of Life leading to the One Purpose: the Self-realization of the Creator. This is the meaning of man's being. Man is on the Path of Life to the Self-realization of the ever evolving and dynamic Whole.

Before man each part of the Whole was blind: the gasses of the void could not foresee the suns which they were to become. The Urge carried the Whole along the Path, and each part of the Whole, though blind, has served the Creator's Purpose. Man has served the Creator's Purpose in this blind way through instinct, but also in another way, in an enlightened and conscious way.

Man is on the threshold between unawareness of the One Purpose and a state of all-seeing Consciousness. Not everyone will cross this threshold. Those who attain Divine Consciousness will ascend the Path of Life to ever higher man. Reason will illuminate the Path for them and give them foresight; it will likely be a mighty aid to the Creator's Urge within them. Those who do not attain Divine Consciousness will be diverted from the Path by false reason.

The difference between true reason and false reason is this: true reason seeks to guide man's actions in accord with the consciousness of the Whole, while false reason does not. Men and women of true reason seek order in all things, and shun chaos. They are pleased by harmonious relationships, by progress on the Path of Life, by truth, beauty and nobility, and hate all that is contrary to these pursuits. They have within them the Creator's Urge, which burns brightly in some but less brightly in others, for although the Urge is within all things the state of consciousness of the Whole is not equal in all. It is more highly evolved in living beings than in the non-living, in man more than other animals, and in some individuals more than in others.

Regardless of the Urge within all, truth, reason and beauty do not always prevail in the life of man. Then come forth the self-seekers, the liars and those of base motives when falsehood is held in place of truth, ugliness is preferred over beauty, when disharmony rules and lies are heard everywhere, and evil deeds are seen yet no one can act against them. In those times the thoughts of men and women are only of themselves, and

through amusements, eating and drinking, games and parties, stupefying intoxicants and every form of self-indulgence they divert their thoughts away from the meaninglessness of their lives.

Some attempt to give direction to their lives by accumulating wealth, by wielding power, by becoming skilled in some art or craft. But unless these purposes are related to the Creator's Purpose they are without merit and the lives of those who pursue them are without meaning, and may as well never have been.

Death comes to the man or woman without Divine Consciousness, living matter becomes non-living matter, meaningless life become meaningless death and even the personality is annihilated. Eternal nothingness is the destiny of those who are spiritually empty.

But those who have attained the state of Divine Consciousness partake in the immortality of the Whole, because their consciousness resides with the Community, and just as the Community lives to serve the One Purpose, so do they, for all eternity.

The Community of Divine Consciousness is the Community of the Awakened Ones, of the Climbers on the Path of Life, of the Rune of Life, of the Ordained. People who would become members of this community are now to be called Cosmotheists; for these are the people of the Rune. They are known for their knowledge, consciousness, discipline and service. By consciousness is meant the state of mind of the Awakened Ones, of those who have gone beyond knowledge and are aware of their being part of the Whole. Like knowledge, consciousness requires receptiveness, diligence and purity of motive.

Discipline comes from the Community and from within. Without it there is no mastery, but with it the People of Divine Consciousness may fully serve the Creator's Purpose. Service is in the new way of Divine Consciousness, not in the blind way of sub-man and of inanimate matter (which also serve the Creator's Purpose). The new way is the way of higher man, of the Awakened Ones; it is the way of true reason. The People of the Rune are fully *conscious* agents of the Creator's Purpose.

These, the People of Divine Consciousness, are the beginning; they are the first crossers of the threshold between ignorance and awakening; between sub-man and higher man. They are ordained to overcome false reason and to put to an end all that would contravene the Creator's Purpose.

And this is our summons: put your life into the service of the Cosmos. Abandon folly and the corruption of self-seeking nothingness. Enter into the Awakened Ones' Cosmotheist Community to partake of our joyful certainty that the Creator's Purpose will be fulfilled, and lay with us the foundations of a new world. Cross with us the threshold of Divine Consciousness.

On Living Things

The lessons of the Path of Life lead to an understanding and evaluation of all living things: of the variety of animals, of the races of man, and the varying qualities of individuals. Through the Urge came the ordering of the non-living, the highest ordered becoming living, and the Urge continued the ordering of the living to the higher levels of consciousness. The ordering continues. All matter, both living and non-living, is ordered in a hierarchy: animate above inanimate, conscious above unconscious.

The Urge is toward higher consciousness; the purpose of all material things is the implementation of the Urge in service of the One Purpose; and the value of each is in its potential for serving the One Purpose.

Our understanding will serve as a guide in evaluating all things. Some have taught falsely that all things, since all belong to the Whole, are sacred and inviolable. They may be of good will but their understanding is limited, and their teaching is contrary to the Creator's Purpose. For man is not a spectator but a participant, and every part of the Whole lives only by violating other parts; every animal consumes other forms of life. It is only the Whole that is inviolable, only the One Purpose that is divine or sacred. The parts of the Whole come and go; they are subject to the eternal process of Creation, which annihilates some, preserves some and transforms some.

Others have taught falsely that it is man that is sacred and inviolable, and of one kind, who stands aside and above the Whole process of creation. On the contrary, without serving the One Purpose man's life is without value and can even become an abomination, or a defilement of all life.

Thus, people are ranked in value: First are those with Divine Consciousness who walk the Path of Life with sure foresight, who have crossed the threshold from man to higher man and knowingly serve the Creator's Purpose. These are the Awakened Ones. Next in value are those of goodwill and of awakening consciousness. These are of the Cosmotheist Community. Next is the stock of them from which the Awakened Ones have arisen, those of the same race-soul, for they collectively are the reservoir of higher man from which the Awakened Ones are drawn.

But members of this reservoir are also ranked in value. Those who are uncorrupted by false reason, who are of goodwill, who have mastered themselves, who have great capacity for knowledge, who are of strong constitution, are of higher value than those who are corrupted, indifferent, self-seeking, servants of alien masters, weak and ill formed.

All of the latter who, even though of the stock from which the Awakened Ones arise, cannot claim any value by reason of their stock alone. For they may threaten through evil action the One Purpose if they are corrupted by false reason and are of ill will, and also through weakening of the stock if they either lack capability for discipline or knowledge or are of poor constitution.

All other life can thus be ranked: the races of man not of the stock from which the Awakened Ones arise, the beasts, the birds, the fishes, the insects, the large and small forms of inanimate life. Every form of life has potential for either good or for evil effect, for either serving the Creator's Purpose and for contravening it. Its potential for evil may come from harming the stock from which the Awakened Ones arise, by weakening or destroying that stock physically, by denying that stock sustenance, by corrupting the stock spiritually and/or by the mixing of blood. Let us understand these evils.

The process of Creation is the process of developing the Selfconsciousness of the Whole. Its way has progressed from blindness to foresight, from unguided groping to the threshold of directed progress. Because its way has been groping the Creator has followed many channels, the Urge has taken many directions. In some channels the current of progress has been slow, in some rapid. Some channels have ended in stagnant ponds; some ponds have

dried up altogether. In other channels that current has been rapid but has gone askew; reason has developed without true consciousness, strength without discipline and action without service toward the One Purpose. Thus are we to understand the diversity of the forms of life.

In one channel the current has been sufficiently rapid and the course sufficiently true that the stream of life has now nearly attained open water. The world is full of species that have branched from the main evolutionary tree to fill their niches; some continue to evolve along their branches, some have ceased to evolve and some have become extinct. Only man is on the main trunk of life, not merely a branch.

Similarly, the races of man are due to the Creator's blind groping; and only one, of the stock of the Awakened Ones, is on the Path of Divine Consciousness. But other currents also run and the danger still exists of being swept into a false channel, of emptying into a stagnant pond. And so the strictest measures must be taken against all that would weaken the stock of the Awakened Ones, against the disease organisms that plague sustenance, and especially against the lesser stocks that threaten corruption by mixture.

The stock of the Awakened Ones has reached the threshold separating the unconscious way of progress from the conscious way, the threshold that when crossed has all our values changed. In an age of immanent consciousness hostility to the stock of the Awakened Ones has mostly served to advance it, like the wolf strengthens its prey by pruning away the weak. In an age of the Awakened Ones' consciousness their stock will prune itself, to better serve the One Purpose because it will be done with foresight.

But at this threshold the greatest care must be used; its crossing is a time of danger, because the old way no longer serves and the new way still awaits implementation.

And these are the qualities that man shall value: First, conviction in the knowledge of consciousness of the Whole. Second, strength of reason, for with its possession the more effectively can the Creator's Urge be implemented. Third, strength of character, which is the ability to act with

the nature of higher man. Fourth, physical constitution to serve well the One Purpose.

These are the ways in which man shall consciously serve the One True Purpose: Our stock shall be kept pure, without mixing with the blood of other stocks, for each stock follows a different course along the Path of Life. We shall increase the number of our stock and make every land where it dwells free from the danger of mixing. Laws and institutions shall be arranged so that in each generation numbers of offspring will be born to men and women in proportion to their own value: the best shall engender the most and the worst none. We shall act as the wolf and winter, to prune and select, and do all the above as conscious agents of the Creator's Purpose.

On Society

Human institutions are of the Whole and cannot be perfect while the Self-realization of the Whole remains incomplete. They can only serve the One Purpose imperfectly. While man lacks consciousness society must reflect that blindness, and may even become an instrument of regression contravening the Creator's Purpose. But with the Awakened Ones society should reflect their consciousness and their true reason; it should manifest in its institutions the Urge ever towards the One Purpose.

Survival, right striving, order and progress are the proper determinants of human institutions. Accordingly, society has four proper functions: defense of the Community and stock, guidance of the Community's members, organization for the maintenance of order and pursuit of the One Purpose, and constant elevation of the Community's racial stock.

The Community must protect itself from environmental pollution, whether from greed, malice, negligence or ignorance. It must practice vigilance against famine and disease and against all who would harm it either physically or spiritually. If someone teaches that the mixing of racial stocks is permissible, or that everyone is of equal value, or that human life has no purpose, then the Community shall outlaw and expel that individual.

If someone's behavior or lifestyle leads others astray or weakens the Community, then that person cannot remain in the Community, for the

Community must protect itself against indiscipline as much as against falsehood.

The Community must preserve the knowledge gained in each generation and impart it to future generations, and facilitate the gain of new knowledge with libraries, schools and laboratories. Knowledge must also be imparted outside of institutions through customs, celebrations and festivals. Above all, the Community must direct knowledge, for it is not any knowledge for which its members strive, but knowledge that leads to conscious understanding of the One Purpose.

Festivals and rituals must likewise raise consciousness with demonstrations of grace, skill and strength. The Community must glory in the self-mastery of its own members, and value their achievements so that all will strive to match or surpass them.

The Community itself is an instrument of service, and every institution must manifest that reason for being. It is not merely the sum of its members, institutions and material assets; it is an organization requiring coordination of its components. The Community must judge its members in such a way that the order of the Community best serves the Creator's Purpose.

In other societies people are ranked by wealth, age, popularity, skills, etc., but the Cosmotheist Community is different in that its members attain their station according to their value in the Community's attainment of the One Purpose.

There are four essential community institutions: the family, the academy, the corps of guardians and the hierarchy. By family is meant a man and woman united by the Community specifically for begetting and nurturing children. It is not necessarily any man and woman living together who are beyond childbearing age, or include any members of an extended family, such as grandparents. In the academy youth receive training and scholars carry on their work. The corps of guardians defends the Community from both physical and spiritual enemies. It shall be composed of members ordained to a life of service to the One Purpose, of the most disciplined, the most conscious and the most capable.

The hierarchy is the institution by which the Community holds itself to the Path of Life. It is a community of priests, of individuals who may also be fathers, scholars, guardians or workers within other fields of service to the Community. The hierarchy guides and judges. It keeps the Community moving ever upward, ever toward new knowledge, ever toward higher levels of consciousness, toward greater strength and discipline, all for more effective service to the Creator's One Purpose.

The Community strives toward higher man by pruning and selecting the stock in which it is based. It ensures that the children born in each generation manifest the qualities that best serve the One Purpose more strongly than in each preceding generation. It elevates itself by awakening ever more fully in each member the Consciousness of the Whole, and by strengthening all its institutions: to make the family engender children of ever higher quality, to make the academy more effective in raising children towards ever higher consciousness, to make the corps of guardians more vigilant, to make the hierarchy wiser, truer and more effective in its guidance of the Community.

Thus, the structure of the Community evolves consciously, not blindly. Its institutions are guided by an ever growing sense of direction, with an ever clearer vision of the Godhead that is the manifest destiny of members who follow the Path of Life.

Interpretation By Wayne MacLeod
In presenting "The Meaning of Cosmotheism" Dr. Pierce used commonplace words such as "Urge" and "Path" although these are human terms not normally used in reference to the Universe. Such practice is necessary for a popular religion because to describe the intended concepts more accurately would require scientific language and probably mathematics far above the heads of average people. We should not put a human meaning behind such words, however. The various manifestations of self-creation evident over great expanses of space and time are the consequence of natural forces working on large numbers.

Although the term "Urge" is used, the non-Awakened Universe does not "know" its destiny; therefore in its Path to Self-realization blind experimentation is performed. Dr. Pierce uses the term "groping" and not

“grasping” because by definition to grasp is to comprehend or thoroughly understand as opposed to grope which is to search blindly or uncertainly. For example, multiple types of suns are spread throughout the galaxies, from brown dwarfs to black holes. In the development of life on Earth over ninety percent of all species that ever existed are extinct. There have been multiple forms of fish, insect, bird, reptile and mammal, with an evolutionary progression seen in time from fish to amphibian to reptile to mammal. Amongst the entire array of species there were some who were not mere branches on this tree of life; they were on the main trunk of that tree and led the way to higher life. Through them the Universe took steps toward its inherent goal of Self-consciousness and Self-Realization.
Man occupies the highest position on the tree of life, and also exhibits diversity with many races. The beginning of species diversification is first racial diversification. Are all these races mere branches on the tree of life, or is there one that is a continuation of the main trunk towards higher man? How can we know? Surely one method of knowing would be to look at the history of all races to see which has shown the most progressiveness over time, and when we do we see that there is one race of mankind that outshines all others. It is the white race. Not only has the white race produced Western Civilization; it also produced the Classical Civilization of ancient Greece and Rome, but what is little known is that this same white race also gave the world other civilizations, like the ancient Sanskrit Civilization of India or the ancient Egyptians although most of the people of that country are now no longer white. Not only did the white race produce some of the greatest ancient civilizations, but those same civilizations passed away when their white inhabitants were lost through miscegenation.

Realizing the importance of the white race in producing civilizations does not mean that other races are incapable of producing civilization or that non-white individuals cannot be intelligent and give the world great works. It does mean that the white race has been the leading race in the progress of mankind, which we can see within the world today.

So in the Path of Life of the Universe toward Self-realization we see that this progress will most certainly be found in the white race more often than in others. The glories and greatness that the men and women of our race

have won over the centuries should serve as a source of eternal pride and inspiration to White people everywhere. Since the dawn of history we have been a mighty race of builders, explorers, artists, warriors, inventors, philosophers, and cultivators. We have sailed the seas, tamed vast wildernesses, scaled towering mountains and journeyed to the depths of the ocean and into the cold void of outer space. We have built great civilizations, created breathtaking works of beauty, and made the deserts bloom. The technological achievements of our people — from the megalithic calendar of Stonehenge to the moonwalk of the Apollo astronauts — are unequaled. We have devised sublime philosophies, conquered deadly diseases, and performed soul-stirring acts of heroism and self-sacrifice. We are the race of Shakespeare, Leonardo da Vinci, Beethoven, and Homer. We are the sons and daughters of Leif Erikson, Christopher Columbus, Sir Francis Drake, and Magellan. We are the folk of Alexander, Caesar, Napoleon, Washington, and Robert E. Lee. We are the descendants of Pythagoras, Galileo, Copernicus, Newton, and Darwin. Just to list the great accomplishments of our race would require the work of a lifetime. For that reason alone Cosmotheism must be white based, and must seek to preserve the white race alone from its current dangers. We do this in service of the Universe. Not all white individuals exhibit moral qualities; that cannot be expected. It is white nations from which will come higher man.

Purpose in Life

By Dr. William Pierce

WHAT THE LACK of any national purpose is doing to America as a nation is painfully evident to everyone willing to see. It may be less evident, however, what the lack of a meaningful purpose in life is doing to millions of the best men and women of our race as individuals. That is because most of these believe, mistakenly, that they do have purpose in their lives.

What they really have is a plan or program for attaining certain personal goals they have convinced themselves are worthwhile. For example, a young man may have decided in his late teens that his goal in life is to have a career in a profession which will provide him with both stimulating activity and security, with social prestige, perhaps with a certain degree of independence or opportunity for travel, and with enough income to own all those things which are generally believed to be desirable: an expensive, late-model automobile or two; stylish clothes; a nice home in the suburbs or a fashionable condominium in the city; and, eventually, an attractive wife to give him pleasure and companionship and to evoke the admiration and envy of his peers.

In order to achieve these goals he maps out a program: first get into the right college; then earn good enough grades for admission to law school or medical school or graduate school, as the case may be; then open a practice or find employment in congenial surroundings, where he can meet the sort of people who can help him with career advancement; and so on.

There are many individual variations on this theme, of course. For some the principle goal may be to secure employment which allows the maximum amount of free time to pursue some cherished hobby, whether it be skiing or beekeeping.

For a woman it may be the wholly admirable goal of bearing and raising four or five beautiful and healthy children, and her program might involve such things as diet-and-exercise regimens or vacations in areas of high

bachelor density, in order to improve her chances of finding a desirable father for her anticipated children.

There is nothing inherently wrong with most of these goals. They are the sorts of goals that normal, healthy men and women of our race have always had. And the people who have them today certainly seem to be in better moral and spiritual condition, on the average, than those with no goals at all, who live only for the day. We must also rate them above persons with the vapid, ill-defined goals one expects a teenaged beauty contestant or television game show contender to admit to, such as "helping others," or "finding true happiness."

So why are so many of these best of our people, those with normal goals and sensible plans for achieving them, in a state of spiritual distress today? Why has their suicide rate skyrocketed in the last three decades? Why are alcohol and illegal drug abuse taking such a toll of them? Why are the brown-skinned swamis and slanteyed messiahs who are peddling freaky, Asiatic cults among them doing such a land-office business?

There are two answers to these questions, one fairly obvious and one a bit less so. First, most people's goals do not exist in a vacuum, but are dependent on the social and economic milieu in which the programs for achieving them are to be carried out. A man whose aim in life is to spend as much time skiing as possible or who lives only to complete his collection of Civil War regimental insignia may not be greatly concerned that the world is falling apart around him, but the perceptive man with a long-term career program and the intelligent woman with serious family plans certainly are. And the more perceptive, intelligent, and sensitive they are, the greater must be their concern.

A personal goal which requires a large investment of effort and self-denial over a period of several years may be perfectly tenable in a stable society, but it becomes much less so in a society with a future as uncertain as ours has today. When people lose confidence in their ability to predict what the future holds for them, anxiety, inner turmoil, and even desperation rise right along with interest rates. These feelings may be repressed, even kept entirely below the level of conscious consideration, but they have their effect nevertheless.

It is not just that carefully made plans must often be changed to meet changing circumstances, or that planning has become more complicated, with every career plan requiring two different contingency plans to go with it; for many people the entire framework within which they have built their plans has begun to crumble, as they are forced to question the feasibility or even the value of the only goals which are meaningful to them.

Learning a craft or art which requires years of practice before it can be mastered certainly seems to be less justifiable in an era when society's appreciation of excellence — and even the ability to recognize it — is in decline, and when both technique and public taste are changing so rapidly that one may very well end up as master of an anachronism, unneeded and un-esteemed.

Even more corrosive of enthusiasm and ambition is the individual's loss of appreciation and esteem for the society in which he is living. Most people with goals in life have more than a purely egoistic motivation for achieving them. A writer, an artist, or a craftsman, may want to become a part of a cultural tradition which he reveres; a man in public life may aspire to being remembered as a contributor to the greatness of the nation; even the most mediocre careerist generally has some respect and affection for his chosen profession, for its immemorial usages and customs, for his more accomplished colleagues — but much less so today than a generation ago, and undoubtedly even less so in the foreseeable future.

As for the most important profession of all, motherhood, any intelligent young woman must have at least some misgivings today about devoting her whole heart and mind and body to the task of bearing sons and daughters to carry on a family tradition when they reach adulthood and bring pride and honor to their parents. Not only have such nondemocratic concepts as family tradition and family pride fallen into general disfavor, while motherhood itself has lost much of the honor formerly associated with it, but more and more prospective mothers are having qualms about bringing children into a world which seems to have such a bleak future.

Misgivings about what the future holds seem to depend little on reason or ideology, with liberals and conservatives alike sharing them, but more on a generalized pessimism, which in many amounts to a gloomy foreboding,

based on an instinctive or intuitive feeling that the world is badly out of kilter. In any event, every recent poll taken shows that the misgivings are very widely spread among the American public and are growing.

And is it not entirely proper that the pessimism should be rampant and that people should be filled with foreboding and should question their goals in such times as these? Would it not be a sign of a far worse sickness among our fellow citizens if the best of them were wholly oblivious to the ominous trends all around them and were able to pursue conventional goals with false certainty and baseless optimism?

The race still retains a modicum of healthy instinct, and that is good. But it will be much better if some of those who are now questioning their goals will take the next step, which is to become conscious of the fact that, beyond the life of the individual and his personal ambition and goals, there is an all-encompassing Life, and that Life has a purpose, which is its own self-evolution. That is to say, no individual is complete in himself, but he is a part of a hierarchy of larger entities: his family, his nation, his race, the order Primates, and so on. The largest of these entities is the living universe of matter and spirit, of animate and inanimate Life. And the most fundamental process in the living universe is its evolution from the simple to the complex, from the inanimate to the animate, from the unconscious to the conscious, and from lower to higher levels of existence at each of these stages.

This is the purpose of Life, and it can become the purpose of the life of the individual man or woman who becomes conscious of it and who coordinates his personal goals with it. This fundamental truth has been stated in many different ways by many different men of our race over the years.

In 1913 an Oxford scholar, Allen G. Roper, wrote a prize essay on eugenics, in which he said it about as well as anyone, has: “Organic evolution has changed our whole perspective. We see our wills as temporary manifestations of a greater Will: our sense of time and causation has opened out to the infinite, and we are learning to subordinate the individual lot to the destiny of the species.”

The German philosopher of history, Oswald Spengler (1880-1936), hinted at the same truth throughout his writings, though from a different viewpoint than Roper's. Two of Spengler's aphorisms illustrate this: "You are caught in the current of unceasing change. Your life is a ripple in it. Every moment of your conscious life links the infinite past with the infinite future. Take part in both and you will not find the present empty…

"This is our task: to make as meaningful as possible this life that has been bestowed upon us, this reality with which fate has surrounded us; to live in such a way that we can be proud of ourselves; to act in such a way that some part of us lives on."

It is the poets, perhaps, who have sensed, even more surely than the men of science and the philosophers, the purposeful nature of the universe around them and of man's unity with that universe. The Roman Marcus Annaeus Lucanus (39-65 AD), known to history as Lucan, was one of the first of these whose words have survived until our time, but we know that he only expressed what many before him had spoken and written. During his brief life Lucan wrote: "Is not God only the earth and sea and air and sky and virtue? Why further do we seek the deity? Whatever thou dost behold and whatever thou dost touch, that is Jupiter."

More than 18 centuries later D.H. Lawrence (1885-1930), the English novelist, essayist, and poet, wrote: "We and the cosmos are one. The cosmos is a vast living body, of which we are still parts. The sun is a great heart whose tremors run through our smallest veins. The moon is a great gleaming nerve center from which we quiver forever."

The same feeling was expressed over and over again by the Romantic poets, of whom William Wordsworth (1770-1850) was one of the most eloquent: "…And I have felt/A presence that disturbs me with the joy/Of elevated thoughts; a sense sublime/Of something far more deeply interfused,/Whose dwelling is the light of setting suns,/And the round ocean and the living air,/And the blue sky, and in the mind of man:/A motion and a spirit, that impels/All thinking things, all objects of all thought,/And rolls through all things…"

through all things…"

1832) wrote: “When in the sphere of the Moral, through belief in God, Virtue, and Immortality, we do indeed raise ourselves into a higher sphere where it is granted to us to approach the primordial Essence, so may it be in the sphere of the Intellectual, that through the perception of an ever-creating Nature we make ourselves worthy for a spiritual participation in her productions.”

George Bernard Shaw (1856-1950), the greatest British playwright since William Shakespeare, spelled out with especial clarity the message that this “participation in her productions” is the only proper role in life for the best men and women.
The only thing which makes life meaningful for those exceptional few who have risen above a purely mechanical, unconscious, and animalistic existence, he pointed out, is the conscious service of the Life Force, as he called it: that all-pervading “primordial Essence,” to use Goethe’s words, that “deeply interfused…motion and spirit” which not only evoked Wordsworth’s poetry and which impels the universe, but which eternally strives toward its own selfrealization through the attainment of higher and higher forms of life, higher and higher levels of consciousness.

To Shaw, being fully a man meant transcending all those personal goals of happiness, success, and security sought so feverishly by others; it meant, he said in the preface of *Man and Superman*, being conscious of living and acting as a “force of Nature,” of “being used for a purpose recognized by yourself as a mighty one”: namely, for the purpose of advancing the race the next step along the path to Superman.

The man who, more than anyone else, devoted his life to the enunciation of this single message was the great German teacher Friedrich Nietzsche (1844-1900). In his *Ecce Homo* he wrote: “My life task is to prepare for humanity a moment of supreme selfconsciousness, a Great Noontide when it will gaze both backward and forward, when it will…for the first time pose the question of Why and Wherefore of humanity as a whole.”

Nietzsche taught that man’s consciousness of his role as a part of the Whole, of the Creator, was as yet a rare, incomplete, and uncertain faculty which would become fully developed only in the Superman:
“Consciousness is the last and latest development of the organic and

consequently also the most unfinished and least powerful of these developments." (*Joyful Wisdom*)

Nietzsche's message was one of evolutionary change, of man's progress toward full consciousness, and he taught that the whole value and meaning of a man's life lies in his participation in this progress, in his contribution to it: "Man is a rope, fastened between animal and Superman — a rope over an abyss… What is great in man is that he is a bridge and not a goal…" (*Thus Spoke Zarathustra*)

A hundred generations, or a thousand, might be required for the crossing of the abyss and the coming of the Great Noontide (assuming that we do not end up at the bottom of the abyss long before that), but the going-across is something which is underway now. It is something, in which the partly conscious few, the best men and women of our race, can participate now, can make the purpose of their lives now.

And if this era of uncertainty and disillusionment and pessimism, in which so many are questioning the meaning of their goals in life, sees more of these best of our race finding their way to a real purpose, to the only truly meaningful purpose, then everything is to the good.

It should be repeated, however: purpose in life is only for the few. The best that can be expected of most men and women is that they hold to personal goals which keep them socially responsible by giving them a stake in the future. As the disintegration of the society around them becomes more apparent, an increasing number of them are abandoning long-term goals and seeking immediate rather than deferred gratification — and this is accelerating the pace of disintegration.

But here and there are those who, jarred loose by today's chaotic conditions from the conventional pursuit of happiness, will not simply grasp for some quicker and surer gratification, as predictably as a rat in a Skinner box or the average voter in a democracy. They will examine their souls and realize, perhaps with surprise, that for them pain and pleasure are not the ultimate determinants of the value of their lives; that what is of immensely greater importance is meaning; and that the finite life of the individual man or

woman can acquire true meaning only when it partakes in the Infinite, only when it becomes a conscious part of the Whole.

Then for those growing few, purpose supplants purposelessness, and personal goals acquire an absolute significance by being coordinated with the everlasting goals of higher life and higher consciousness.

The young man with career plans still must study diligently and work hard, choosing each step with care. Schooling, job performance, and personal contacts are still just as important. And money, prestige, and other amenities may still be concomitants of career activity beyond a certain stage of achievement. But no longer are these things the goal; they are in themselves a matter of indifference, and are valued only for their utility. The career goal itself has now become the use of the training, influence, resources, and capabilities acquired through the career in the service of Life.

The young woman with family plans still must concern herself with her health and attractiveness, and the search for the right mate becomes even more demanding than before: now she is looking not only for a companion, protector, and provider to become the father of her children, but also, more than anything else, for the bearer of the right genes to be mixed with hers and carried forward into the next generation.

She still has joy in her role as mother and teacher, but it is no longer a role entered into — as by so many women today — in order to indulge herself in the "experience of motherhood." And no longer are children regarded as an interesting new hobby, or as an outlet for frustrated affection, to be petted, pampered, and adored, like precious playthings. They are her contribution to Life, and it is their biological quality and the qualities of character which she is able to reinforce in them through early training, not their emotional relationship with her, which have become supremely important.

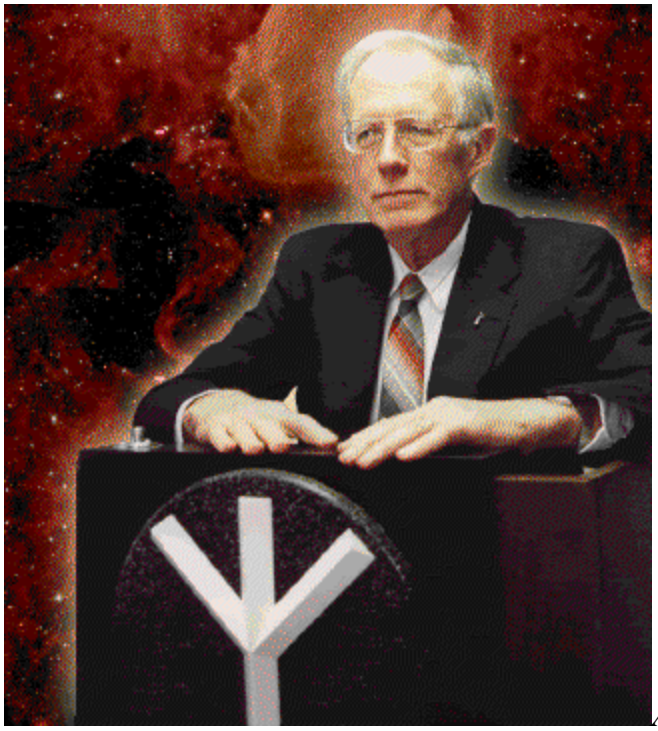
The particular way in which a man or woman renders his service to Life must depend, of course, not only on the particular capabilities, inclinations, and circumstances of the individual, but also on the physical and spiritual milieu in which he finds himself. In this era of self-indulgence and egoism some will have the desire to live purposefully, but they will not have the strength to overcome fully a lifetime of bad habits and decadence; their

service will necessarily be sporadic. Others may be able to serve steadfastly by themselves, making solitary contributions which advance the purpose for which they live.

More, especially in these times, will find their service — whether it be physical combat against the agents of decay or participation in an educational effort or the breeding of the next generation — far more effective as members of a community of consciousness, serving side by side with others who share their purpose.

However they serve, this growing few men and women of purpose, they are blessed with the certainty that, unlike the billions who live and die with no more sense of identity or mission than sheep or cattle, their lives have *meaning*; that they do not live and dream and struggle and suffer in vain; that their existence *counts* for something: for it is their consciousness and their purpose which will determine the form and the spirit of the new order which will one day rise on this earth, and it is their descendants who will take the next step within that new order toward the Superman.

Cosmotheism: Wave of the Future



A speech delivered by Dr. William Pierce at the National Alliance offices in Arlington, Virginia in 1977

WE HAVE ready tonight the first of a series of pamphlets intended to serve not only as guides for us, but also to aid us in enlightening new people and bringing them into our community.

This particular pamphlet, The Path, is the first in the series because it's the most fundamental. It states in very concise form, and also, I hope, in relatively easy to understand form, the essence of our truth, the essence of the idea on which our community is founded.

It doesn't state, however, a great many very important things – namely, everything which is *implied* by our Cosmotheist truth, everything which can be derived from it. It says essentially nothing, for example, about ethics, about race, and about many other things, some of which we have talked about in our earlier meetings here. And the reason that it says nothing about these things is simply that it would have taken a book ten times the length of this pamphlet to say them, and we couldn't have had that book ready

tonight, perhaps not even by this time next year. We eventually will have a book, but first we'll have a series of pamphlets dealing with ethics, and with race, and with everything else of importance to us
– and this is the beginning.

Now, in choosing to commit our Cosmotheist doctrine to writing in this step-by-step way, which is the only practical way for us at this time, we make some difficulties for ourselves, and we leave ourselves open to some dangers – and I'll talk about those in just a minute. But there's at least one advantage to this way, in addition to the strictly practical one of not having to wait forever to have at least *something* down on paper. That advantage lies in stressing to ourselves – and to those we come in contact with – what's *fundamental* and what's *derived*. This work is first because it's fundamental. It's the source; it's the essence from which everything else will grow.

So having this first will, I hope, help us all to avoid the error of putting the cart before the horse – of attaching more importance, more significance, to derived things than to fundamentals. It should remind us, and it should remind others, that Cosmotheist are not people primarily – and I stress the word primarily – interested in promoting certain racial goals, or certain social or political or economic goals. We are people primarily concerned with fulfilling our mission as the bearers of the Creator's purpose, as agents of the universal will. That comes first.

Everything else – race, politics, culture, economics – is a means to that single end. The reason I emphasize that tonight, the reason I've emphasized it many times before, is that it's easy to slip into error in this regard. We want to always make sure that one of the distinguishing features between us and others who pursue similar racial or political or social policies is that we *don't* put the cart before the horse. Everyone else almost certainly will. But *we alone* are working for ultimate things, for eternal things, for infinite things
–and we must never forget that.

Now, having noted that, we should also understand that we will have difficulty in using this pamphlet by itself in carrying out our work. The truth in it is in too concentrated a form for most people to get their minds around

it very easily. They need the derivations; they need the secondary things, the specific examples and illustrations which follow from this truth, in order to begin to comprehend its meaning fully. I know that that will be the case with most ordinary people, even though I took pains to state things clearly and carefully in this pamphlet. So we'll have to put up with some difficulties and do the best we can until we have actually produced some of those other pamphlets dealing with ethics and race and so on.

Now, beyond this difficulty, there are some real dangers inherent in the *generality* of our truth as expressed here. Those are the dangers of misinterpretation, of drawing false implications either accidentally or deliberately. Let me give you a couple of trivial examples.

The Path states: "Nothing in the universe exists entirely independently and of itself. Everything is a part of the Whole." *Therefore*, some will reason, *Whites and Blacks are brothers and we should ignore the superficial difference of race.*

Another example from The Path: "We're all parts of the Whole, which is the Creator. Our destiny is Godhood." *Therefore*, it will be said, *all human life is sacred, as a part of the Creator. We mustn't hurt or kill anyone. That is, we must be pacifists and humanitarians.*

Well, among ourselves, we hardly need to go to the trouble to refute these transparent errors. We hardly need to point out in the first example that in a certain sense we are indeed brothers to the Blacks – but in the same sense we are brothers to rattlesnakes, to sea urchins, and to crabgrass, and even to every stone and lump of dirt. We're all parts of the Whole – but we don't ignore the differences between the parts. Those differences are as essential a part of the one Reality as is the unity of all things; because it's a dynamic reality, an evolving reality. In the second example, everything is indeed a part of the Creator and therefore partakes in the Creator's divine nature – in the same way that every wart or pimple or blackhead on our bodies is a part of us and partakes in our nature. In that narrow sense, everything is sacred in itself. But the overriding importance lies in the particular *role* a thing plays. It lies in the particular way in which the thing serves the Creator's purpose. And the fact is that not all things which are parts of the Creator serve that purpose, any more than our warts serve ours.

This is a big topic in itself; we could talk a lot more about these two errors and we could think of a lot more examples of the way in which our truth might be misinterpreted. But I just wanted to illustrate the general nature of the problem that we face, which is inherent in the inadequacy of human language itself.

We can certainly refine and improve the way in which our truth is stated, but we cannot ever entirely eliminate the danger of misinterpretation. If we were the only ones involved, that would be one thing – but we are not the only ones involved in interpreting our truth. There are many others involved. That has both its good and its bad aspects.

Many others are involved because Cosmotheism is an idea whose time has come. I told you before in earlier meetings that we can find partial expressions of Cosmotheism among the writings of the ancients, 25 centuries ago. A great many of the Greek and Roman philosophers understood parts of our truth. The same was true of the pagan philosophers of northern Europe – and also of certain outstanding Christian thinkers in the Middle Ages, despite the fundamental contradictions of Cosmotheism with the teachings of the Church.

Then in the 18th and 19th centuries there was an enormous outpouring of Cosmotheist feeling. Cosmotheism, or at least one aspect of Cosmotheism, was the underlying idea of the entire Romantic Movement in art and literature, from Alexander Pope to Joseph Turner and William Wordsworth. And Cosmotheism is the underlying idea of 20th century science. Today, more and more thinkers, scientific thinkers in particular, are coming to understand that fact and also to give explicit expression to that understanding.

I pointed out to you in earlier meetings some of the specifically Cosmotheist statements of some of the medieval thinkers and also some of the more modern philosophers: Hegel, Fichte, and others. The more one looks into the matter, the clearer becomes this Cosmotheist thread running through the spiritual and intellectual history of our race.

Every week I run across more and more examples. Just last Thursday someone sent me this statement by the novelist D.H. Lawrence – and I

quote just a part of a longer statement by Lawrence: “We and the cosmos are one. The cosmos is a vast living body, of which we are still parts. The sun is a great heart whose tremors run through our smallest veins. The moon is a great gleaming nerve-center from which we quiver forever… Now all this is literally true, as men knew in the great past, and as they will know again.”

Hundreds of other Cosmotheist expressions by prominent men during just the last few decades can be found. There can be no doubt that our people down through the ages have been groping for the Cosmotheist truth – and today, more than ever, they are finding it. Tomorrow, it will be the dominant idea in the world.

Now it’s possible to understand just why this is our moment in history – just why the Cosmotheist trickle over the last 2500 years should have become a flood today. I don’t want to spend a lot of time on this tonight, but I will just point out a confluence of things which has led to this flood. Perhaps we can talk about them in more detail at another time.

One of the things in this confluence was the reorientation of Western thought during the 19th century from an essentially *static* to a *dynamic* view of the universe. Darwin, of course, is the man who played the key role in this reorientation, though it began before him and it was not complete at the time of his death. The medieval view of the world was as a *finished* creation. Since Darwin, we have come to see the world as undergoing a continuous and unfinished process of creation, of evolution.

This evolutionary view of the world is only about 100 years old in terms of being generally accepted. Before that, the people who expressed Cosmotheist ideas expressed primarily their feeling of the unity of the universe, in particular of the *oneness* of God and man as opposed to the Church’s view.

These ideas fall under the general heading of pantheism. But pantheism is only one aspect of Cosmotheism. The pantheists, at least most of them, lacked an understanding of the universe as an *evolving* entity and so their understanding was incomplete. Their static view of the world made it much more difficult for them to arrive at the Cosmotheist truth.

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Church doctrine...is fundamentally opposed to our truth.

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Another thing in the historical confluence leading to the acceptance of Cosmotheism today has been the drastic decline in the role of the Christian church in the last hundred years. Until fairly recently, the Church dominated the intellectual life of the West. Church doctrine, which as I just mentioned is fundamentally opposed to our truth, strongly influenced the outlook of most – in fact, nearly all – thinkers, most teachers, and most writers. Today the Church directly influences only a relatively small minority of the leading thinkers. So this fundamental barrier to the acceptance of the Cosmotheist truth, a barrier which stood for more than a thousand years, has crumbled. I don't mean, of course, that Christianity is dead, or that the Church has no more influence. Among the masses of the people, Church doctrine is still relatively powerful – but it is no longer so among the leading minds of the West.

Finally, there is the inescapable fact that Cosmotheism is *the* outlook towards which one is led by modern science – whether one approaches the world microscopically or macroscopically, whether one is studying elementary particles or stellar evolution. And so I repeat – Cosmotheism is the wave of the future.

But just as we rejoice that this is so – that there are many more people now than before who are able to understand and to accept our truth – we must also be gravely concerned because of the dangers that this bring with it.

A minute ago I gave you a couple of examples of ways in which our Cosmotheist truth might be misinterpreted. We can be sure that it *will* be misinterpreted, both accidentally and deliberately. In fact, it is now being misinterpreted. It's being misinterpreted accidentally – or, we might say, without malicious intent – by people who have found their way to the essence of our truth and accepted it, but who simply do not have the courage to follow that truth when it leads them into areas which have been

made taboo by modern liberalism. They do not have the strength of character, the degree of independence from peer pressure, to allow themselves to draw the correct conclusions from the fundamental truth they've accepted when those conclusions are contrary to prevailing liberal dogma.

And so they try to bend that truth, unconsciously, to yield conclusions which are socially acceptable to a degenerate and decaying society – to a society which is morally and intellectually corrupt, to a spiritually empty society.

It's worthwhile noting here the difference in the type of opposition we face from the liberal establishment today and that which pantheist philosophers faced from the Church in past centuries. The Church was opposed to pantheism and to Cosmotheism on *fundamental* grounds. The Christian church had men who were genuine philosophers, true intellectuals who were deeply concerned with the nature of reality and with knowing the truth. They were wrong, but they were still sincere men concerned with fundamental ideas. When Meister Eckhart was charged with heresy in the 13th century, it wasn't because he refused to say the Mass according to the prescribed manner or because he rejected the dogma of the virgin birth or any of the other things having to do with his duties as a priest of the Church. In all those things he was strictly orthodox. His heresy lay in his deepest philosophical writings, and the church immediately spotted this deviation and jumped on him for it.

********** ***Liberalism is not a philosophy but a disease of the soul.*** **********

Liberalism, on the other hand, is not at all concerned with truly fundamental ideas. Liberalism is not a philosophy but a disease of the soul. The true liberal is never a true intellectual because liberalism is fundamentally anti-intellectual. Liberalism consists of a collection of related tendencies, which at any particular time may be given concrete expression in a body of dogma. But liberal dogma is not derived from any fundamental philosophy which can be held up for comparison with Cosmotheism and the contradictions noted. And so we have a situation relative to liberalism today

which is essentially different from the situation relative to the church in the past. A person who follows the herd in observing liberal dogma can nevertheless accept our truth with no danger that his liberal friends and co-workers will shun him or stone him. There's no contradiction, no heresy, no social penalty – *until* one draws conclusions which don't jibe with liberal dogma. And so there is, and will be, a strong social incentive for the people who are finding their way to the Cosmotheist truth to draw the wrong conclusions from it or to refuse to draw any conclusions at all.

Cosmotheist truth is arrived at through the synthesis of subjective and objective knowledge, or, to use the same words that are used in The Path, through the perfect union of the Creator's immanent consciousness in man with man's reason. Our truth comes to us through a blending of the universal consciousness in our race-soul and our genes with our reason. Thus our way at arriving at truth is fundamentally different from the way of most major religions, which depend in a very basic way on revelation, whether through oracles or prophets or what have you. It's also different from the purely mystical, purely subjective religions of the East which are a fad among so many lost souls in the West today, just as it is different from the pure rationalism which used to be the undisputed philosophy of science until recently.

We're not subject to the sort of problem that the revealed religions have, in which the prophets may contradict one another, or some fine morning someone may claim that he had a vision – or that an angel showed him a book written on leaves of gold – or that Jehovah appeared as a burning bush and handed him a couple of stone tablets inscribed with a new set of laws. And no Cosmotheist can get away with babbling whatever nonsense comes into his head, like the Maharaja Ji and the other yogis can, because our truth is absolute: It *must* agree with our observations of the universe. And, because our truth comes from the soul, it's something toward which everyone who shares the same race-soul, the same genes, naturally gravitates. This is, as I pointed out before, is why one can find a Cosmotheist thread running through the entire length of Western spiritual history, including those periods when fundamentally opposed ideas ruled.

But despite these advantages, we do have problems. We do face dangers. As I said, one danger is that of misinterpretation so as to draw socially acceptable conclusions. There's also the danger of *deliberate* perversion of our truth. The Jew, after all, even with a different race-soul, is heavily involved in the intellectual and spiritual life of the West. Despite fundamental tendencies which have historically expressed themselves in an entirely different way, he is playing a role in modern science in particular. It may be generally true that the Talmud is the typical expression of the Jewish race-soul and that the Jew with intellectual pretensions is epitomized by the modern hair-splitting, haggling lawyer. Nevertheless, some Jews *have* seen the Cosmotheist truth underlying modern science, and they are quite clever and quite energetic enough to try to establish for themselves a dominant position in giving expression to this truth – and in interpreting it for everyone else, so that they can blunt the danger it poses to them, and so they can turn it aside and guide it into safe channels. It would be quite naïve of us to say that Cosmotheism is *our* truth, not theirs, and that we have a natural advantage in interpreting it and that it would be as unnatural and awkward for a Jew to try to set himself up as a Cosmotheist as it would be for a White man to set himself up as a Talmudist and try to debate the rabbis on points of Talmudic doctrine. After all, a Jew, Baruch Spinoza, was one of the foremost expounders of pantheism in the 17th century, at a time when that was hardly a safe or a popular position for anyone to take. He was, in fact, excommunicated by his fellow Jews as a consequence. But because Spinoza was a Jew, he couldn't help but give a Jewish flavor, a Jewish interpretation, to his pantheism. In particular, the ethical conclusions that he drew from his pantheism were strictly Jewish, and I think it's only fair to assume that Spinoza had no ulterior motive.

We are in a rather different era today and ulterior motives abound. The danger exists and it's a very great danger, but there *is* a way to overcome it – just one way. That way is to give *concrete form* to our truth, to spell it out not only in its generality, as in The Path, but also in all its particulars – and then to *embody* those particulars: the ethics, the racial policy, the social policy, and all the rest in a living, growing community of consciousness and blood. That's what we must do, and that's what we're beginning to do now.

Part 2: The Holy Books of Cosmotheism

Book 1: The Path I

1:1 LIFE IS SHORT, our brothers and sisters. Must it also be empty? Must it also be bitter? Must its passing hold terror?

1:2 Where is fulfillment to be found in the midst of shallow and empty things? Where is peace to be found in the midst of chaos and strife? Where is serenity to be obtained in a spiritual wasteland?

1:3 Seek no more, our brothers and sisters, for we give you these answers, and more.
1:4 We show you the meaning and the purpose of things. We lead you from confusion and uncertainty to knowledge; from weakness to strength; from frustrated desire to fulfillment. **1:5** We lead you to the Path of Life. We bring your souls into harmony, with the Spirit of All Things.
1:6 We give you the Truth, which is this: There is but one Reality, and that Reality is the Whole. It is the Creator, the Self-Created.

II

2:1 The meaning of the Truth is this: Man, the world, and the Creator are not separate things, but man is a part of the world, which is a part of the Whole, which is the Creator.

2:2 The tangible Universe is the material manifestation of the Creator. All the blazing suns of the firmament; the formless gas between the stars; the silent, frozen mountain peaks of the moon; the rustling trees of earthly forests; the teeming creatures of the dark ocean depths; and man are parts of the Creator's material manifestation.

2:3 But the Creator has a spiritual manifestation, which is the Urge toward the One Purpose. The Urge lies at the root of all things and is manifested in the relations between all things.

2:4 The Urge is in the tenuous gases of the void, for they have a purpose, which are the flaming suns and all the planets, which form from them. The Urge is in the earth, for it has a purpose, which is the realm of plants and animals which flourish on it. And the Urge is in man, for he has a purpose, which is higher man.

2:5 And the purposes of all these things are steps on the Path of Life, which leads to the One Purpose, which is the Self-realization of the Creator: the Self-completion of the Self-created.

2:6 And the matter and the spirit, the Universe and the Urge, are One, and it is the Whole.

III

3:1 Man is of the Whole, and his purpose is the Creator's Purpose. And this signifies: Man is, in part, both the substance and the means of the Creator, and he is nothing else; this is his entire being and purpose.

3:2 And man serves the Creator's Purpose in two ways. The first way is the way of all the other parts of the Whole; it is the way of sub-man; it is the blind way; it is the way of the deeply in-dwelling consciousness, the immanent consciousness; it is the way of instinct. The second way is the way of higher man; it is the sighted way; it is the way of the awakened

consciousness and of true reason; which is to say, it is the way of the perfect union of the immanent consciousness with man's reason, which perfect union we call Divine Consciousness.

IV

4:1 The meaning of the first way is this: The Purpose of the Creator is Self-completion; the Path of the Creator toward Selfcompletion is the Path of Life; and man is a step on this Path.

4:2 The Creator existed before man, and the Creator will exist after man has surpassed himself. The step on the Path before man was sub-man, and the step on the Path after man is higher man. But man is now, for a time, a part of the Creator, of the everchanging, ever-evolving Whole.

4:3 There is a threshold on the Path at the step, which is man. It is the threshold of Divine Consciousness. Before man, each part of the Whole was blind, and it could not see the next step on the Path. The gases of the void could not foresee the suns which they were to become, nor could sub-man foresee man. The Urge carried the Whole along the Path, and each part of the Whole, though blind, served the Creator's Purpose.

V

5:1 And the meaning of the second way in which man serves the Creator's Purpose is this: The evolution of the Whole toward Selfcompletion is an evolution in spirit as well as in matter. Selfcompletion, which is Self-realization, is the attainment of perfect Self-consciousness. The Creator's Urge, which is immanent in the Universe, evolves toward an all-seeing Consciousness.

5:2 Man stands between sub-man and higher man, between immanent consciousness and awakened consciousness, between unawareness of his identity and his mission and a state of Divine Consciousness. Some men will cross the threshold, and some will not.

5:3 Those who attain Divine Consciousness will ascend the Path of Life toward their Destiny, which is Godhood; which is to say, the Path of Life leads upward through a never-ending succession of states, the next of which is that of higher man, and the ultimate that of the Self-realized Creator. True reason will illuminate the Path for them and give them foresight; it will be a mighty aid to the Creator's Urge within them.

5:4 And those who do not attain Divine Consciousness will continue groping in the darkness, and their feet will be tripped by the snares of false reason, and they will stumble from the Path, and they will fall into the depths.

5:5 For the threshold at which man stands is a dangerous threshold, a difficult threshold. And man's reason is a dangerous achievement. Just as it can give eyes to his instinct, which is the immanent consciousness of the Whole acting in him, so it can confuse and mislead his instinct.

VI

6:1 And let us now understand the present state of man, so that we can distinguish true reason from false reason. Let us employ true reason, so that it can guide us across the threshold of Divine Consciousness.

6:2 The difference between true reason and false reason is this: True reason seeks to guide man's actions in accord with the immanent consciousness of the Whole, while false reason does not.

6:3 The man or woman of true reason seeks order in all things, and he shuns chaos. He is pleased by a harmonious relationship between all the elements of his life and the world. He rejects that which clashes and does not fit, that which is alien.

6:4 He is happy in the knowledge that what was true and good yesterday will be true and good tomorrow. Through order and harmony, he seeks true progress, which is the ascent of the Path of Life; but he shuns frivolous change, which destroys the harmony between the past and the future.

6:5 He loves truth, and he hates falsehood.
6:6 He loves beauty, and he hates ugliness.
6:7 He loves nobility in all things, and he hates baseness.

6:8 And all these predispositions of the man or woman of true reason are like rays thrown out by the Divine Spark which burns in his soul. And this Divine Spark is the immanent consciousness of the Whole. It is the presence of the Creator's Urge in him.

VII

7:1 The Divine Spark burns brightly in some men, and their reason is true. It burns less brightly in others, and in them true reason may give way to false reason.

7:2 For the Urge is in all things, but the state of consciousness of the Whole is more highly evolved in some things than in others. It is more highly evolved in living things than in non-living things; in man than in other animals; and in some men than in other men. There exists in the various living creatures a continuous hierarchy of states of the immanent consciousness of the Whole.

7:3 In the best of times men and women of true reason prevail, and there is true progress.
7:4 But in the worst of times false reason overcomes true reason. Then the self-seekers, the liars, and those of base motives prevail.

7:5 And then all the other evils come forth: Falsehood overcomes truth and is held up in the place of truth. Ugliness replaces beauty and is preferred over beauty. Baseness is everywhere and is praised as nobility. Disharmony rules all men's lives, and those of true reason are frustrated in their desires.

7:6 Lies are heard everywhere, and no one has the power to speak against them. Evil deeds are seen everywhere, and no one can act against them. All that is good, valuable, and progressive is pulled down and defiled. All that is alien and discordant grows and multiplies. There is no true reason or peace in the masses of men, and they are without direction or purpose.

7:7 Then most men live from day to day, and their only thought is of themselves. Through idle amusements, through eating and drinking, through games and parties, through stupefying themselves with intoxicants, and through every other form of selfindulgence, they turn their thoughts away from the meaninglessness of their existence.
7:8 Some men attempt to give directions to their lives, but they are false directions. Their purposes may be to accumulate wealth or to wield power over other men or to become skilled in some art or craft. But unless these purposes are related to the Creator's Purpose they are without merit and the lives of those who pursue them are as without meaning as the lives of those with no purpose.

7:9 For falsehood may often have the appearance of truth, but it remains false nevertheless. A man may pile up mountains of gold, or he may order nations to war, or he may acquire great knowledge or skill, but if he does not direct his life in accordance with the One Purpose, he may as well not have lived.

VIII

8:1 Death comes to the man or woman without Divine Consciousness as it comes to the sub-man: living matter becomes non-living matter; meaningless life becomes meaningless death; the personality is annihilated. Eternal nothingness is the destiny of those who are spiritually empty.

8:2 But he who has attained a state of Divine Consciousness partakes of the immortality of the Whole in the way of higher man: his body perishes, but his spirit remains with the Whole.

8:3 He who is a member of the Community of Divine Consciousness is not annihilated by death, because his consciousness is one with that of the Community. So long as the Community lives, his consciousness lives; and so long as the Community serves the One True Purpose, he who served that Purpose before the perishing of his body serves it in eternity.

IX

9:1 The Community of Divine Consciousness is the Community of the Awakened, the Community of the Climbers of the Path, the Community of the People of the Rune of Life, the Community of the Ordained Ones.

9:2 The gathering of those who would become members of the Community of Divine Consciousness is called the Cosmotheist Community; it is the Community of those who would become People of the Rune.

9:3 And the People of the Rune are known by these four things: knowledge, consciousness, discipline, and service; they are the things for which the members of the Cosmotheist Community strive.

9:4 By knowledge is meant understanding of the Truth. It is attained by the receptive learner through diligent study of the teachings of the Cosmotheist Community.

9:5 By consciousness is meant the awakened state of those who have gone beyond knowledge and have partaken of the immanent consciousness of the Whole which resides in their innermost souls; they have understood the inner message and have seen that it is the same as the outer message, which is the message taught by the Cosmotheist Community. The attainment of consciousness, like knowledge, requires receptiveness and diligence, and it also requires good will, which is to say, a pure motive.

9:6 Discipline comes from without and from within. From without it is imposed on the members of the Cosmotheist Community. By being so imposed it brings forth the growth of discipline from within. Without discipline, there is no mastery, and he who has not mastered the chaos of conflicting forces within himself cannot render full service. But discipline imposed and discipline which grows from within together give those who have attained knowledge and consciousness mastery over their own forces, so that those forces may serve the Creator's Purpose.

X

10:1 Service of the Creator's Purpose is the purpose of all things, and the purpose of the Community of Divine Consciousness is service which is conscious and disciplined. In this dangerous and difficult era of the

threshold between man and higher man, many men have ceased serving the Creator's Purpose in the old way, which is the way of sub-man, the unconscious way, and they have not begun serving in the new way. False reason leads them instead into the grievous error of contravention of the Creator's Purpose.

10:2 But the members of the Community of Divine Consciousness, the Awakened Ones, the People of the Rune, serve in the new way, which is the way of higher man, the way of true reason. They are conscious agents of the Creator's Purpose.

10:3 And they are ordained to overcome the men of false reason and to put an end to the works of all those who contravene the Creator's Purpose.

10:4 They are the beginning; they are the first crossers of the threshold; they are the pointers of the way, of the Path of Life. Through their service, they resume the never-ending ascent toward their Destiny, which is Godhood.

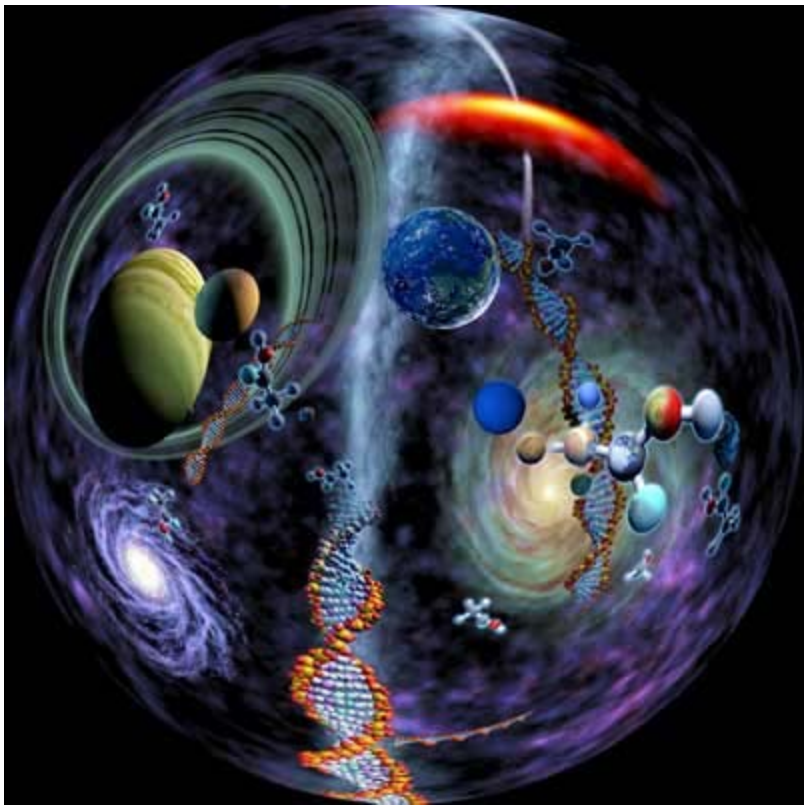
XI

11:1 And this is our summons to you, our brothers and sisters; it is our call to all the men and women of our blood who are of good will:

11:2 Abandon falsehood and folly. Cast off alien ways and free yourselves from the snares of false reason. Turn away from the corruption of this decaying order of things.
11:3 Understand who you are and what your purpose is. Seek your Destiny. Put your life into the service of Cosmic Truth.

11:4 Enter now into the Cosmotheist Community. Partake of our joyful certainty that the Creator's Purpose will be fulfilled. Lay with us the foundations for the new order of things, which will rise in the place of the old.

11:5 Cross with us the threshold of Divine Consciousness. Strive with us toward membership in the Community of the Awakened.



Book 2: On Living Things I

1:1 From The Path we know these things:
1:2 There is but one Reality, and that Reality is the Whole. It is the Creator, the Self-created.
1:3 The material manifestation of the Creator is the tangible Universe, with all its non-living and living things, including man.

1:4 The spiritual manifestation of the Creator is the Urge toward the One Purpose. The Urge lies at the root of all things and is manifested in the relations between all things.

1:5 The One Purpose is the Self-Realization of the Creator: the

Self-completion of the Self-created.
1:6 Man's purpose is the Creator's Purpose. He is a part of both the substance and the means of the Creator, and he is nothing else; this is his entire being and purpose.

1:7 Man serves the Creator's Purpose in two ways: unconsciously and consciously. In both ways, he follows the Path of Life, which is the Creator's evolutionary Path toward Self-Completion. He passes from step to step on the Path, from sub-man to man to higher man, and beyond.

1:8 In the unconscious way the passing is blind and its driving force is instinct, which is a manifestation of the immanent consciousness of the Whole in man.

1:9 And in the conscious way the passing is guided by man's awareness of his true identity and his true mission; this awareness illuminates the Path before him and allows him to choose his steps.

II

2:1 These things, which we know, lead us to an understanding of the significance and value of all living things: of the variety of animals, of the races of man, and the varying qualities of individual men.

2:2 We understand that the living things developed from non-living things through the all-permeating Urge toward self-realization: first, there was the Urge, and through it came the ordering of non-living things; and the highest ordered became living. And the Urge has ordered the living things, and through this ordering has come higher levels of consciousness. And the Urge continues its ordering.

2:3 All matter, living and non-living, is ordered in a hierarchy: animate above inanimate, conscious above unconscious. The Urge is toward higher consciousness; the purpose of all material things is the implementation of the Urge, the service of the One Purpose; and the value of each thing is its potential for serving the One purpose.

2:4 Now, our understanding of this truth must serve as a guide to us in evaluating all things living and non-living, animate and inanimate, human and non-human.

III

3:1 Some have taught falsely that all things, being of the Whole, are sacred and inviolable. They mean: sacred in the eyes of men; inviolable by men. They may be of good will, in wanting to restrain men from thoughtless destruction, in wanting to protect beautiful and noble living things, in wanting to preserve the harmony of the Universe. But their understanding is limited, and their teaching is contrary to the purpose of the Creator's Purpose.

3:2 For man is not a spectator, but a participant; not a being apart, but a part of all Being. And every living part of the Whole lives only by violating other parts; every animal must take unto itself other living things and must cast away its wastes.

3:3 It is only the Whole which is inviolable, only the One Purpose that is sacred. The parts of the Whole come and go; they are subject to the eternal process of Creation, which annihilates some, preserves some, and transforms some.

3:4 And higher man, Divinely Conscious man, is an agent as well as a subject of this process. When a member of the Community of Divine Consciousness acts in accord with the One Purpose, the Creator is acting.

3:5 Others have taught falsely that man himself is sacred and inviolable; that all who are "men" are immune to the process of creation, that men stand aside from it and above it, and that all men are of one kind.
3:6 But the value of man lies not in his conformation, nor in his ability to speak or to reason, except as these things aid him in serving the One Purpose. If he does not serve the Purpose, his life is without value, his formation and reason meaningless. If he contravenes the One Purpose, then he is an abomination, his life a defilement of all life.

IV

4:1 Thus are men ranked in value: First in value are those with Divine Consciousness; they are those who walk the Path of Life with sure foresight; they are those who have crossed the threshold from man to higher man; they are those who serve the Creator's Purpose in full consciousness

that they are of the Creator and in full knowledge of the way in which they serve; they are the Awakened Ones.

4:2 Next in value are those of goodwill and awakening consciousness; they are those who strive for Divine Consciousness; they are those of the Cosmotheist Community.

4:3 After them are all those of the stock from which the Awakened Ones arise, those of the same race-soul; for they collectively are the reservoir in which higher man has his origin and from which he draws his replacements.

4:4 But in this reservoir men are also ranked in value: Those uncorrupted by false reason are higher, and those corrupted are lower.

4:5 Those of goodwill are higher, and those indifferent, selfseeking, or serving alien masters are lower.
4:6 Those who have mastered themselves are higher, and those who have not are lower.

4:7 Those with great capability for knowledge are higher, and those with less capability are lower.
4:8 Those who are of strong constitution and who are well formed are higher, and those who are weak, sickly, or ill formed are lower.

4:9 And those men who, even though of the stock from which the Awakened Ones arise, are corrupted, of ill will, undisciplined, without the capability for knowledge, weak, or ill formed cannot claim value by reason of their stock alone.

4:10 For they may threaten, through evil action, the One Purpose, if they are corrupted by false reason and of ill will.

4:11 And they may also threaten, through weakening of the stock, the One Purpose, if they lack the capability for discipline or knowledge or are of poor constitution.

V

5:1 And all other living things may also be ranked in value: men not of the stock from which the Awakened Ones arise; the beasts of the field, the birds of the air, the fishes of the sea; the smaller things which creep or crawl or fly; the large and small forms of inanimate life.

5:2 Each living thing has a potential for good effect and for evil effect, for serving the Creator's Purpose and for contravening it. This potential is both inherent in a thing and dependent on its relationships with other living things, and it determines the value of the thing.

5:3 Let us now understand how this potential is judged: The Potential for good which is inherent in a thing is its potential for attaining Divine Consciousness or for giving rise to new things which may attain Divine Consciousness; its potential for good which is dependent on its relationships with other things is its potential for hindering the attaining of Divine Consciousness by other things.
5:4 A thing's potential for evil, which is dependent on the thing's relations to other things is its potential for hindering the attaining of Divine Consciousness by other things.

5:5 A thing may have a high potential for attaining Divine Consciousness, but it may also have a potential for hindering another living thing with a higher potential for attaining Divine Consciousness; or it may have a low potential for attaining Divine Consciousness, yet have a high potential for aiding another living thing in attaining Divine Consciousness.

5:6 We can deem a thing good or evil only after we have weighed together its potential for both good and evil effect. For this weighing, we must have knowledge; for this reason does the Cosmotheist seek knowledge.

VI

6:1 A living thing may realize its potential for good effect by proving either physical or spiritual sustenance for the stock of men from which the Awakened Ones arise:

6:2 It may provide physical sustenance, as the sheaf of grain or the steer provides bread or meat.

6:3 Or it may sustain those things which provide sustenance, as the grass of the meadow nourishes the steer or the microbes of the soil allow the grain to grow.

6:4 Or it may provide spiritual sustenance, as the trees of the forest, the flowers of the field, the strong and graceful beasts of prey provide beauty for the eye, instruction for the mind, and inspiration for the soul.

6:5 And a living thing may realize its potential for evil effect in all the ways it may harm the stock of men from which the awakened Ones arise:
6:6 It may weaken or destroy that stock physically, as the plague microbe or the debilitating parasite wreaks its havoc.

6:7 Or it may deny that stock sustenance, as the swarm of locusts destroys the sustaining grain.
6:8 Or it may corrupt that stock spiritually, as the stock of alien race soul spreads its spiritual poison.
6:9 Or it may corrupt that stock through a mixing of bloods.

6:10 The first two of these evil effects may come from things which have a low potential for attaining Divine Consciousness, but the latter two come only from things which are close in potential for attaining Divine Consciousness to the stock from which the Awakened Ones arise.

VII

7:1 Let us understand these latter evils:

7:2 The process of Creation is a process of developing selfconsciousness in the Whole. Its way has progressed from blindness to foresightedness, from unguided groping to the threshold of consciously directed progress.

7:3 Because its way has been a groping, bound in the fog of imperfect consciousness, Creation has followed many channels; the Urge has taken many directions.

7:4 In some channels the current of progress has been slow, and in some it has been rapid. Some channels have ended in stagnant ponds, and the Urge

has found no outlet. Some ponds have dried up altogether.

7:5 In other channels the current has been rapid, but the course of the channel has gone askew: reason has developed without consciousness, strength without discipline, action without service for the One Purpose.

7:6 Thus are we to understand the diversity of the forms of life.

7:7 In one channel the current has been sufficiently rapid and the course sufficiently true that the stream of life has reached the edge of the fog. Beyond lies the open water in which distant goals can bee seen and a straight course chosen with foresight.

7:8 But other currents also run near the edge of the fog, and the danger still exists of being swept into a false channel, of being carried back into the fog, of emptying into a stagnant pond. And the closer we are these false channels, the greater the danger.

VIII

8:1 And so, then, those living things which provide necessary physical and spiritual sustenance for the stock from which arise the awakened ones are good and should be preserved: the grain and the steer, just as the living forest, the flowers of the field, the eagle and the leopard, and all other living things necessary to these.

8:2 And those living things which weaken the stock from which the Awakened Ones arise, or deny it necessary sustenance, or pull down its potential for divine consciousness are evil, and measures must be taken against them; against the disease organisms which plague sustenance, against the lesser stocks which may mix or corrupt. And as the last of these evils is the greatest, so must the strongest measures be taken against it.

IX

9:1 In evaluating living things this also must be understood:

9:2 Our stock has reached a threshold, which separates the unconscious way of progress from the conscious way, and the values of all things change when this threshold is crossed. **9:3** In an age of immanent consciousness some living things served, through their very hostility, to advance our stock, as the wolf strengthens the stock of sheep by pruning away the slow and the infirm.

9:4 In an age of awakened consciousness, these things cease to serve; our stock will prune itself, and the pruning will better serve the One Purpose, because it will be done with foresight.

9:5 But at the threshold we must use the greatest care; its crossing is a time of danger, in which the old way no longer serves, and the new way still waits beyond the threshold.

X

10:1 And these are the qualities which man shall value in himself, both higher man and the stock from which higher man arises.

10:2 First, the brightness of the Divine Spark in his soul, which is the immanent consciousness of the Whole in him. The brighter it burns, the truer is a man's inner sense of direction.

10:3 Second, the strength of his reason, for the perfect union of reason with immanent consciousness is Divine Consciousness. The stronger is a man's reason, the more effectively can he implement the Creator's Urge and the more truly steer his life's course in the direction illuminated by the Divine Spark in his soul.

10:4 Third, the strength of his character, which is his ability to act in accord with his immanent consciousness and reason, overcoming the lesser urgings in himself, seeking consciousness rather than pleasure, knowledge rather than happiness, true progress rather than wealth. It is his ability to subordinate all the extraneous urgings, which are of the nature of sub-man and man, to the Creator's Urge, which is the nature of higher man.

10:5 Fourth, the physical constitution of his body, that it might serve well the One Purpose. Thus are strength and soundness and keen senses to be valued, for they make the body a better tool; and beauty, for it manifests man's Divine nature and inspires his efforts to act in accord with the urgings of his race-soul.

XI

11:1 These are the ways in which man shall consciously serve the Creator's purpose, combining true reason with immanent consciousness in the advancement of his stock along the Path of Life:

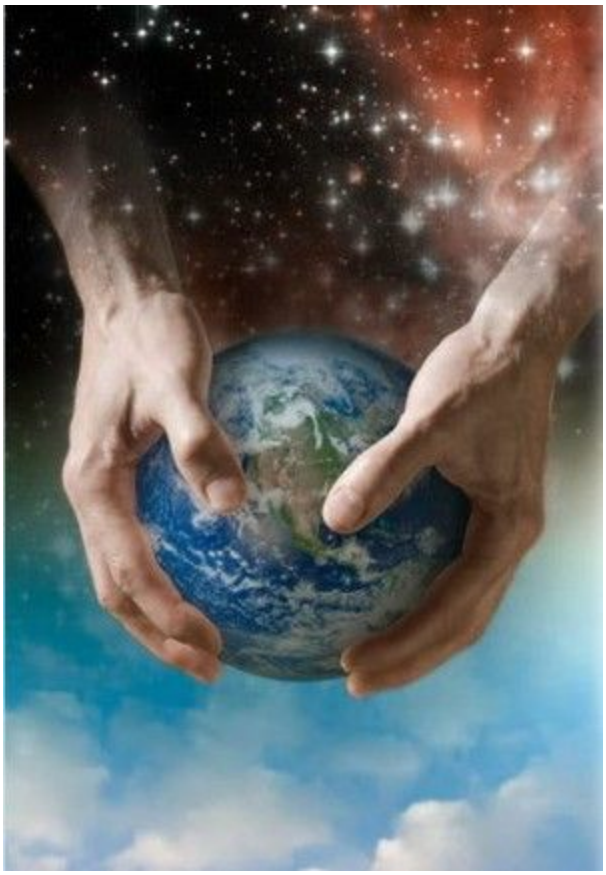
11:2 He shall keep his stock pure; he shall not permit his blood to mix with that of other stocks, for each stock follows a different course along the Path of Life. When stocks are mixed, the inner sense of direction is lost, and with it the potential for attaining Divine Consciousness.

11:3 He shall increase the number of his stock, and he shall make every land wherein he dwells free of the danger of mixing with other stocks.

11:4 He shall so arrange his laws and his institutions so that in each generation men and women shall engender numbers of offspring in proportion to their own value: the best shall engender the most, and the worst none.

11:5 He shall guide the progress of his stock from generation to generation: He shall act as the wolf and the winter have acted, pruning and selecting; and he shall act as have all those forces of the Whole which changed the seed of his stock.

11:6 And he shall do these things in full consciousness of his identity as the substance of the Creator and the agent of the Creator's Purpose.



Book 3: On Society I

1:1 Human social institutions, like all other things, are of the Whole, and they cannot be perfect while the Self-realization of the Whole remains incomplete. As men and all other things made by men they can only serve the One Purpose imperfectly.

1:2 While men lack consciousness, their society reflects their blindness and their groping; its service fails; it even may become an instrument of retrogression, contravening the Creator's Purpose.

1:3 But when men are awakened, then their society should reflect their consciousness and their true reason; it should become an instrument of progress; it should manifest in its structure and in its institutions the Urge toward the One Purpose.

1:4 How, then, should men who have been awakened constitute their society so that it may best serve the Creator's Purpose? How should they govern their community, which is the Cosmotheist Community? What should be the forms and functions of their institutions?

1:5 We know that men who are members of the Community must keep their stock pure, increase their number, and make every place where they dwell secure for these purposes; they must strive for knowledge, consciousness, discipline, and service; they must judge themselves by their qualities and order themselves accordingly; and they must elevate the value of their stock from generation to generation.

1:6 These four concerns of men — survival, right striving, order, and progress — are the proper determinants of human social institutions. Accordingly, society has four proper functions: defense of the Community and of the stock in which it is based; guidance of the striving of the Community's members; organization of the Community for the maintenance of order and the effective pursuit of its Purpose; and elevation of the value of the Community's stock.

II

2:1 The Community defends itself and the stock in which it is based by providing collective means for countering the many dangers with which the individual man alone cannot contend.

2:2 The Community must protect the purity and healthfulness of the air men breathe and the water they drink. It must concern itself with the quality of the food they eat. It must beware of every threat to the physical health and fitness of men, and it must have the means to prevent any man from poisoning the common air, water, or land, whether from greed, malice, negligence, or ignorance.

2:3 The Community also must have the means to promote those factors in the lives of men which lead to sounder, stronger, and more beautiful bodies; to build health is to defend against illness. **2:4** Vigilance against famine and disease, the conservation of common resources upon which the survival or

welfare of the Community and its stock depends, and armed protection of the Community against those who would harm it are necessary elements of society's defensive function.

2:5 Likewise are those elements concerned with defense against the corruption of men's spirits necessary, for survival depends not on the physical aspects of men's lives alone: Just as the defense of the physical health and welfare of the Community is a proper social function, so is the defense of its spiritual health and welfare.

2:6 Thus, it is proper that the Community use all needed means to exclude the purveyors of doctrines which would have men act against the Creator's Purpose, and that it oppose diligently all influences which corrupt men's spirits and turn them from the Path of Life.

2:7 If a man teaches others that the mixing of stocks is permissible or that all men are of equal value or that human life has no purpose, then the Community shall make him an outlaw and drive him out.

2:8 And, whether a man teaches falsehood or not, if his behavior or his manner of life is such as to lead others astray or to weaken the order of the Community, then he may not remain in the Community. For it is a proper function of society to safeguard the Community against indiscipline as much as against falsehood.

III

3:1 The Community guides its members in their striving for knowledge, consciousness, discipline, and service by providing a social framework and social institutions within which each striver learns and grows and is shaped into an effective agent of the Creator's Purpose. These support and direct him; they give him both necessity and means.

3:2 Men's knowledge comes not from their individual endeavors alone, but from the collective striving of the race over the endless course of generations. The Community must preserve the knowledge gained in each generation and make it the basis for further gain in the next generation; it must impart to the members of the Community knowledge gained by past

generations; and it must facilitate the gain of new knowledge to be bequeathed to future generations.

3:3 The Community must provide a framework, which encourages and rewards scholarship, and it must provide the institutions — the libraries, the schools, and the laboratories — within which scholars can seek knowledge effectively.

3:4 The Community must concern itself with the imparting of knowledge outside of its schools as well as inside. The Community's customs and practices, its celebrations and festivals, its songs and rituals, all the work and the play of its members should impart knowledge of identity, of mission, and of means.

3:5 Above all else, the Community must give direction to the gain of knowledge; for it is not mere knowledge itself for which the members of the Community strive: it is knowledge which leads to understanding, knowledge which complements consciousness, knowledge which abets service of the One Purpose. The Community must ensure that the efforts of its knowledge-seekers are purposeful and coordinated; that every member remains aware of the Community's direction and of its goal in his quest for knowledge, so that what he gains will be the gain of the Community.

3:6 Those entrusted by the Community to supervise the guidance of its members, however, must ever be mindful that the path to knowledge takes many unexpected turns. The course of wisdom, therefore, is to avoid narrowness and to be ever ready to accept new ways to the goal, if they were better ways.

3:7 Consciousness and discipline, like knowledge, are better acquired with guidance than without, and the Community also must provide this guidance through its institutions.

3:8 Many of the same institutions which guide the members of the Community in their striving for knowledge also will guide the awakening of their consciousness and the building of their control over themselves. Schools must impart consciousness along with knowledge, and they must impart both in a manner which trains the awakening learners in self-mastery.

3:9 Festivals and rituals, likewise, must raise consciousness, and they must demand self-discipline of the celebrants: in practice for song and recitation; in demonstration of grace, skill, and strength. The Community must glory in the self-mastery of its members and in their achievements, valuing these things so highly that all will strive mightily for them.

3:10 Service, above all else, requires guidance, so that the service of each member of the Community complements and reinforces that of every other member. The Community itself is an instrument of service; the performance of service is its reason for existence, and its every institution must manifest that reason.

3:11 The Community, therefore, must have order and structure: each member has his place in the Community, each place serves its purpose, and the purpose of every place is comprehended by the One Purpose. Each member of the Community serves according to his qualities: one in his way and another in his— and it is good that there be many ways. But each way is guided; each member accepts the guidance of the Community in the performance of his service.

IV

4:1 The Community is not merely the sum of its members, its institutions, and its material assets; it is an organization, and its ability to perform its service depends upon the effective coordination of its components.

4:2 Without order, by which is meant the placing of members in accordance with their qualities, the Community is incoherent, and it cannot progress.

4:3 Without structure, by which is meant the body of rules defining the relationships between its members and governing its institutions, the Community has no strength, and it will fail.

4:4 The qualities of men and women grow from within; but the growth of these qualities is ruled both from within and from without. The Community rules the growth from without, and it judges the qualities according to its standards.

4:5 Some qualities are manifest even in an infant. These include beauty, strength, vigor, and fidelity to the physical norms of the stock. Other qualities — intelligence and disposition — show themselves in the growing child; and some become visible only in full maturity, when the mind and character of the man or woman have developed for many years and been proved in attainments and in service.

4:6 The Community must judge all of these qualities, throughout the life of each member, and it must act on its judgment in such a way that the order in the Community best serves the Creator's Purpose. It must judge the infant, and decide whether or not his future lies in the Community; it must judge the child, and train him according to his ability; and it must judge the adult, so that he is fitted to his task and to his station.

4:7 In every society men are ranked, in high station or low: some by the criterion of wealth, some by age, some by the favor of the mob, some by the qualities of their friends or associates, some by their mental or physical skills. But the Community stands apart from other societies: its members attain their stations, and they ascend from one station to the next, according only to their value in the Community's performance of its service.
4:8 In every aspect of the Community's service, those who are ranked high guide those who are ranked beneath them, and the latter return respect for guidance. Authority to guide is granted by the Community to those whose qualities, manifested in their prior attainments and service, provide assurance that the authority will serve well the Community's purpose, and it is granted in a measure corresponding to the assurance provided. With each grant of authority, a corresponding degree of responsibility is imposed.

4:9 And these are the four essential institutions of the Community: the family, the academy, the corps of guardians, and the hierarchy.

4:10 The family is the institution by which the Community regenerates itself. For the Community the name of the institution has a special meaning. Others may call a man and a woman living together who are beyond the childbearing age a "family," or they may use the name to designate an extended group, including grandparents and other related persons. But by "family" we mean a man and a woman united by the Community

specifically for the purpose of engendering and nurturing children, and the children so engendered until they attain adulthood.

4:11 Over each family so defined the Community exerts its authority: it judges the children of each family; it limits their number when that serves the Community's purpose; and it sets the pattern for nurturing them.

4:12 The Community does these things in order to ensure that the value of its stock will increase from generation to generation, and it charges each man and each woman who are united in a family to keep this purpose ever in mind and to govern themselves accordingly.

4:13 The Community honors each man who is a father and each woman who is a mother, and the family in which the two are united, in a measure corresponding to the value of the children they engender; and this value is measured both by the qualities inherent in the children at their birth and by the development and strengthening of their qualities through proper nurture.

4:14 The academy is the institution by which the Community educates its members, throughout their lives.

4:15 In the academy the children of the Community receive a uniform grounding in language, history, music, and the other elements of their cultural heritage; they are made conscious of the spiritual basis of their existence and of the Cosmotheist Truth; and they begin the lifelong process of building will and character through discipline.

4:16 In the academy the youth of the Community receive the training necessary to prepare them for their work in the Community, in accord with their qualities.

4:17 And in the academy those adult members of the Community who serve it as scholars carry on their work.

4:18 The corps of guardians is the institution by which the Community defends itself against its enemies, both within and without: against those who would harm any of the things upon which the life of the Community depends, both its physical life and its spiritual life.

4:19 The men of the Community who are chosen to become guardians shall be trained and proven. They shall come only from among those ordained to a life of service to the One Purpose, and they shall be only of the best of those: of the most disciplined, the most conscious, and the most capable. They shall be the strong right arm of the Community, a sworn brotherhood of sentinels ever vigilant against the enemies of the Community.

4:20 The hierarchy is the institution by which the Community orders itself, rules itself, and holds itself to its proper course along the Path of Life.

4:21 The hierarchy is a community of priests within the

Community; in structure it is a series of steps leading upward. When a man enters the first step, he is ordained to a life of service to the One Purpose.

4:22 Thereafter he may be the father of a family, or a scholar in the academy, or a guardian, or a worker in another field of service to the Community, but he remains also a hierarch. As he advances in knowledge, in consciousness, in discipline, and in service, he is judged by those above him; and, according to their judgment, he may progress upward, from step to step, throughout his life.

4:23 The hierarchy guides and judges. It shapes structures and makes or changes rules, when those things are needed; otherwise it preserves what it has made. It looks to the future, foresees the needs of the Community, and strives to fulfill those needs. Above all else, it keeps the Community moving ever upward: toward new knowledge, higher levels of consciousness, greater strength and discipline, more effective service of the Creator's Purpose.

4:24 The Community may have other institutions which serve its needs, but it must have these four: the family, by which it breeds and builds itself; the academy, by which it trains itself and grows in knowledge; the corps of guardians, by which it defends itself; and the hierarchy, by which it governs and guides itself.

V

5:1 The Community progresses by traveling upward along the Path of Life from generation to generation: it elevates itself in both its physical and its spiritual aspects.

5:2 It strives toward higher man by pruning and selecting the stock in which it is based. It orders its men and women according to their qualities, and, in the family, it combines and propagates those qualities that best serve its purpose. It ensures that the children born in each generation manifest those qualities more strongly than those of the preceding generation.
5:3 The Community also elevates itself by awakening more fully in each member the immanent consciousness of the Whole and by building in him the discipline needed to render more effective service; through the family and the academy it does these things, and it strives always to do them better.

5:4 And the Community elevates itself by refining and strengthening all of its institutions, by striving always to make them more nearly perfect: to make the family an institution able to engender children of higher quality and to nurture and train them more suitably in their earliest years; to make the academy a more effective institution for raising these children to conscious, disciplined, and knowledgeable adulthood; to make the corps of guardians a stronger and more vigilant institution for safeguarding the physical and spiritual welfare of the Community; and to make the hierarchy wiser, truer, and more effective in its guidance of the Community, with each passing year.

5:5 Thus, the structure of the Community, the form of its institutions and the rules, which govern them, evolve, just as does the stock in which the Community is based. But they do not evolve blindly; they are guided with an ever-growing self-consciousness, with an ever-surer sense of direction along the Path of Life, with an ever brighter and clearer vision of the Godhood which is the destiny of the stock whose members follow the Path.

Cosmotheist Affirmations

To be recited at the beginning of every day and to be studied and memorized.

A:1 There is but One Reality.
A:2 That is Reality is the Whole.
A:3 It is the Creator, the Self-Created. A:4 I am of the Whole.
A:5 I am of the Creator, of the SelfCreated.

A:6 My Purpose is the Creator's Purpose.
A:7 My Path is the Path of the Creator's Self-Realization.
A:8 My Path is the Path of Divine Consciousness.
A:9 My Destiny is Godhood.

Questions & Answers about Cosmotheism and the Cosmotheist Community Church

Q

With what single aim should men who are members of the Cosmotheist Community shape their institutions and structure their society? A

Their single aim should be service of the Creator's Purpose. Every other

thing which men may consider desirable in their society - justice, tranquility, security, happiness, wealth, liberty - must be subordinated to this aim.

Q

What are the four social concerns of men which are in accord with this

aim?

A They are survival, right striving, order, and progress.

Q What four functions of the Community follow from these concerns?

A

The Community defends the lives and the physical and moral health of its

members; it guides their striving; it maintains order and structure; and it elevates the value of the human stock in which it is based. Q In what ways does the Community exercise its defensive function?

A

In three ways: It safeguards the purity, healthful-ness, and abundance of

its physical environment and resources; it arms itself against those who would harm it; and it protects its members from spiritual poisoning by falsehood and indiscipline.

Q How does the Community guide its members' striving for knowledge? A It provides schools, libraries, and other educational facilities; it fashions its celebrations and its rites, its customs and its practices, so that they impart knowledge of identity, mission, and means; and it ensures that the efforts of its knowledge-seekers are purposeful and coordinated.

Q In guiding its members' striving for knowledge, what principal criterion does the Community use? A It guides its members toward knowledge which leads to understanding, complements consciousness, and abets service.

Q

Does the Community provide for the separation of church and state, of religious and secular matters, in the guidance of its members?

A

No, the Community is both church and state, and it does not separate

these two aspects of its being. It does not separate guidance in striving for knowledge from guidance in raising consciousness or building character. It does not separate religious and moral training from other training. It guides each member toward knowledge, consciousness, and discipline through the same institutions.

Q

Why must the Community have order and structure? Why can it not be merely a collection of men and women of good will living together? A

The Community does not exist for its own sake; it exists only in order to serve the Creator's Purpose, and it gains the strength to do so effectively only by coordinating all of its components.

Q

What criterion does the Community use in judging and ranking its members?

A

The Community judges and ranks its members according to their value in

the performance of its service to the Creator's Purpose. It recognizes each member's value in his physical and mental qualities, in his qualities of character, and in his attainments and service.

Q What are the obligations of rank in the Community?

A

Each member has the obligation of guidance of those ranked beneath him and of respect for those ranked above him.

Q

What are the four essential institutions of the Community, and their functions?

A

They are the family, by which the Community breeds and builds itself; the

academy, by which it trains itself and grows in knowledge; the corps of guardians, by which it defends itself; and the hierarchy, by which it governs and guides itself.

Q How does the Community elevate the value of its stock? A

It elevates its stock biologically by pruning and selecting, by combining

and propagating in the family those qualities which best serve its purpose; and it elevates its stock morally and spiritually by refining and strengthening its means for awakening consciousness and building character in its members.

Q

In what way does the Community remain unchanged, and in what way does it change?

A

The Community remains unchanged in its purpose; it changes by conscious evolution of its means for serving its purpose.

Part 3. Political and Spiritual Lectures on Cosmotheism

Editors Note: The following lectures and essays given by Dr. William Pierce are mainly of a political nature with a Cosmotheist theme. I feel it is important to include them in this book to help the reader understand the all encompassing world-view of Cosmotheism. It is a religion and a philosophy, it is a social, political, economic, spiritual and scientific outlook on our world, our life and the Universe. Many of the topics Dr. Pierce talks about are of current events in the 1970's which are still relevant for their historic value and to help us fully understand our present situation, how it came to be, how we fit into it and to increase our knowledge and Consciousness. Also Dr. Pierce refers at some points to the "National Alliance" which was the political outreach wing of his organization and the Cosmotheist Community was the Spiritual / Philosophical wing. Both incorporating the ideas and tactics of the other. In the end they are one in the same.

Our Cause

This is one of the most powerful and mind-opening speeches of all time by Dr. William Pierce, delivered in 1976

EVERY DAY, I receive letters from our members across the country as well as from people here in the Washington area who have attended our meetings in the past. These letters and questions indicate that there is still some uncertainty in people's minds as to what we are, what we believe, and what we intend to do. Questions, in other words, as to what it's all about. I want to try again tonight to answer these questions as clearly as I possibly can.

I'm sure that one of the difficulties people have in trying to understand us is that they can't figure out quite how to categorize us. They're accustomed to putting everything they encounter in life into little, mental pigeonholes labeled right-wing, left-wing, communist, racist, and so on. And once they've done that, they think they understand the thing.

Now the trouble is that we don't quite fit any of the customary pigeonholes. And that is because the doctrine of the National Alliance, the truth for which we stand, is not just a rehash of old and familiar ideas but is really something new to Americans.

Perhaps the best way to approach an understanding of the Alliance is to start by getting rid of some of the most troublesome pigeonholes altogether. That is, by pointing out what we are not. We are not, as many people tend to assume at first, either a conservative or a right-wing group. And I'm not just trying to be cute when I say that. I'm not just trying to emphasize that we are a special right-wing group or a better right-wing group. In fact, our truth has very little in common with most right-wing creeds. We're not interested, for example, in restoring the Constitution. The Constitution, written 200 years ago, served a certain purpose well for a time. But that time is now passed. Nor was its purpose the same as our purpose today. We're not interested in states' rights, in restoring the former sovereignty of the individual states. We do not believe, as our conservative friends do, that a strong and centralized government is an evil in itself. It is, in fact, a

necessity in overcoming many of the obstacles which lie ahead of us as a people.

What else is dear to the hearts of right-wingers? Do we want to restore prayer and Bible reading to the public schools? Hardly. Anti-fluoridation? Nonsense. Income tax? Abortion? Pornography? Well, we may sympathize more with the right-wing position on these issues than we do with the left-wing position, but they are still only peripheral issues for us. They are not the reason why we are here. They are not the things we are prepared to die for.

There are, in fact, several issues on which we are closer to what would ordinarily be considered the left-wing or liberal position than we are to the conservative or right-wing position. One of these issues is the ecology issue: the protection of our natural environment, the elimination of pollution, and the protection of wildlife. And there are also other issues in which we are closer to the liberals than to the conservatives, although I doubt that we agree with them completely on any issue; just as we seldom, if ever, agree completely with the right-wing on any issue.

The reason for the lack of complete agreement, when there seems to be approximate agreement, with either the right or the left is that our position on every issue is derived from an underlying view of the world which is fundamentally different from those of either the right or the left. That is, to the extent that they have any underlying philosophy at all. Often there is none, and a great many people who identify themselves as liberals, conservatives, or moderates simply have an assortment of views on various issues which are not related to any common idea, purpose, or philosophy.

Before we turn to a positive look at the Alliance, let me inject just a few more negatives. One thing we are not trying to do is to find any quick or easy solutions to the problems confronting us as a people. We have enormously difficult problems. If we are to solve them at all, we must tackle them with more determination, more tenacity, and more fanaticism than they have ever been tackled before. We must prepare ourselves mentally and spiritually for a very long, bloody, and agonizing struggle.

We mustn't imagine that we are like a squad of soldiers about to assault a cave full of robbers and that the only preparation we need is to be sure our bayonets are fixed and that our powder is dry. This seems to be the attitude of most patriots these days and it is not a realistic one. "Throw out those bums in Washington," they say, "and our problems will be over."

No. We must think of ourselves instead as the beginning — the barest beginning — of a mighty army whose task is not to clean out a cave full of robbers, but is to conquer an entire hostile world. Before the first shot is fired we must build our invasion fleet with thousands of ships and siege engines. We must lay in massive supplies of cannon balls, powder, and all sorts of other munitions. And we must do a hundred other things.

In other words, we must prepare ourselves for our political struggle before we can count on it yielding anything other than the invariable failure which has rewarded patriots in the past. We must build a foundation which will sustain us for a very long campaign.

Let me give you another analogy. We are like a tribe of hungry, starving people living in a land which, although the soil is fertile, provides relatively little to eat. These people find a few berries growing on bushes and a few edible roots in the ground. All they can think about is that they are hungry and they must fill their bellies. This is their immediate problem. They spend all of their time, day after day, year after year, hunting for those scarce berries on the bushes and pulling an occasional edible root out of the ground. And they never really fill their bellies; they always remain hungry and on the edge of starvation. That is because no one has ever taken a few minutes off from berry hunting and thought further ahead than the immediate problem of filling his belly, now, for this meal. No one has proposed that while some continue to hunt for berries, others in the tribe should tolerate their hunger pains for a while and make themselves a few simple tools, a simple plow from a tree branch perhaps, and a hoe, and then use these tools to plow up some of the most fertile areas of their land and plant a few berries in furrows and keep watch over them so that the birds don't scratch them up. They could weed their furrows and perhaps divert a portion of a nearby stream for irrigation. If they did this, if they thought beyond their immediate problem, and, to the extent possible, tackled a

much larger problem, they would eventually, even though it might take years, solve the problem of hunger which they could never solve when that was all they thought about. The solution to the problem of keeping their bellies full would be to develop an agricultural basis for their berry-picking and root-digging.

Now we need a philosophical and spiritual basis for our political struggle. A basis, of course, which tells us why we must fight and what we are fighting for. But we also want a basis which will tell us how to build a whole new world after we have won the political struggle. In other words, we are not building a basis to use for a month, or for a few years, but a basis which will last a thousand years and more. We are building a basis which will serve not only us, but also countless future generation of our race. And it is high time that we did this. We have drifted without any sense of direction, without any long-range perspectives, for far too long. It's time that we stopped fixing our sights on next year, or the next election, and fix them instead on eternity.

You know, we Americans are famous for being a practical people, a hard-headed, no nonsense people. We are not great thinkers, perhaps, but we are real problem solvers. We don't fool around; we plow right into things. That's how we settled this country. We didn't agonize about whether we were being fair to the Indians when we took their land; we just walked right over them and kept moving west. That's what we had to do. We just followed our instincts and used our heads and, more often than not, we did the right thing.

But we also made some mistakes, bad mistakes. Because the southern colonies were ideally suited for certain types of crops which required lots of hand labor, there weren't any machines back then of course, we brought Negroes into the country. That seemed to make pretty good economic sense at the time. But we really should have thought harder about the long-range consequences of that move. We wouldn't have had to be real wizards to foresee the future. History provides a number of instructive examples for us to study.

We kept on making mistakes: mistakes based on shortsightedness mostly, mistakes from not being able to give any real weight to anything but the

immediate problem, mistakes from not thinking far enough ahead. Analyzing the situation a little more deeply, we can say that we were shortsighted because we had no really firm basis for being longsighted. We had no solid foundation on which to stand in order to evaluate the long-range consequences of our decisions. And, as a result of this, we were suckers for various brands of sentimentality, strictly here and now sentimentality, sentimentality rooted only in the present. It was this sort of fuzzy sentimentality, this *Uncle Tom's Cabin* sentimentality, which led to the war between the states and to the dumping of some three million Blacks into our free society a hundred years ago. It also led to our failure to properly control immigration into this country, our failure to prevent the flood of Jews which poured in after the Civil War.

These things troubled many good people. Lincoln was troubled over the potential consequences of freeing the Negroes. Later, others were troubled over the dangers of uncontrolled immigration. But the fuzzy sentimentalists prevailed because those who knew in their hearts that the country was making mistakes didn't have a really solid basis from which to oppose the sentimentalists. They didn't have their sights fixed on eternity. They had no allencompassing worldview to back them up.

And the same problem of shortsightedness is far worse today. A person goes to church and hears his minister tell him that we are all God's children, Black and White. And although his instinct tries to tell him that the minister is leading him astray, he will not challenge the minister because he has no firm convictions rooted in eternity to back up his feelings. The same is true of the whole country, and of our whole race, today. We are like a ship without a compass. Various factions of the crew are arguing about which way to steer, but no one really knows where the ship is headed. We've lost our sense of direction. We no longer have a distant, fixed star to guide us. Actually, it's even worse than that. We have lost our ability to follow a distant star even if we could see one. We are like a nation, like a race, without a soul. And that is a fatal condition.

No purely political program can have any real value for us in the long run unless we get our souls back, unless we learn once again how to be true to our inner nature, unless we learn to heed the divine spark inside us and base

all our decisions on a clear and comprehensive philosophy illuminated by that spark.

Let me tell you a little story, which I believe illustrates our problem. Several years ago, I spoke to a class at a private high school in Maryland. It was the Indian Spring Friends' School operated by the Quakers, but with a student body which seemed to be about equally divided between Jews and gentiles, with a few token Blacks thrown in. Throughout my talk to the class, a blond girl and the only Negro in the class were sitting next to each other in the front row and kissing and fondling each other in an obviously planned effort to distract me. The subject of my talk was the importance of White Americans developing a sense of racial identity and racial pride if we are to survive. When I finished, a White student, about 17-years-old, rose to ask the first question. His question was, "What makes you think it's so important for the White race to survive?"

I was flabbergasted and at a loss for words. And while I stood there with my mouth open, a young Jew popped up and gave his own answer. "There is no good reason at all for Whites to survive," the Jew announced, "because they have contributed nothing to the human race except the knowledge of how to kill people. Other races have contributed everything worthwhile, everything which allows people to be happier and more comfortable." And then he rattled off a list of five or six names: Freud, Einstein, Salk, and a few others — all Jews. I then asked him if he himself were a Jew and he replied with as much arrogance and contempt as he could muster, "Yes I am and proud of it!" At this point the whole class, Whites included, rose and gave the young Jew a standing ovation. The teacher at the back of the room had a big grin on his face.

Needless to say, my talk was pretty well wasted on that class. The White kids in there had been subjected to so much moral intimidation, they had been pumped so full of racial guilt and selfhatred, their minds were so twisted, that it's doubtful whether anyone could straighten them out. Certainly no one could in an hour's time.

But the thing which bothered me even more than the phony collective racial guilt which had been pumped into those boys and girls, was my inability to answer the White kid's question. Why ***should*** we survive? That's one of

those questions like, why is good better than evil? Or, nowadays, why is heterosexuality any better than homosexuality? If two people want to have sex together, who are we to say that it's better that they be a man and a woman than that they be two men or two women? A related question concerns racial mixing: why shouldn't a Black man and a White woman, or vice versa, live together if they can be happy? These are questions which most White people, even normal healthy White people, cannot answer satisfactorily today.

A hundred years ago, before the Jews came flooding into our country and taking over our mass media and our educational system, we might not have really needed answers. We just ***knew*** that it was important for our race to survive and to make progress. We ***knew*** that homosexuality and interracial sex were wrong. Our intuition told us this. The answers were in our souls even if we couldn't express them in words. But then the Jews — who are clever people, very clever people — came along, and they began asking these very questions. And when we couldn't answer them, they began providing their own answers.

Now all of us here tonight know what the Jews' answers are. We read them in our newspapers and hear them on television every day. Some White people, in fact a majority at first, did oppose the Jews' plans. But their reasons for opposing them were all the wrong ones. For example, when asked "Why shouldn't your son or daughter marry a Black?" their answer was "Well, two people with such different backgrounds won't be happy together. They will have children of mixed race who won't be accepted by either Whites or Blacks. There's a better chance for a marriage to work out if both partners are of the same race. The world just isn't ready for inter-marriage yet." Well, of course, the Jews made pretty short work of such shallow and superficial objections. The problem was that our people had already accepted most of the basic Jewish premises. Our criterion for choosing a marriage partner was happiness — happiness! –either ours or our children's. No one had any really solid answers, answers based on something fundamental. Certainly the churches, whose role should have been to provide the right answers, were of no help. They in fact were, and are, in the forefront of the Jewish assault on all our values and institutions. They are so much in hock to the Jews that they are busy now trying to

figure out how they can rewrite the New Testament, removing or changing all the parts that Jews consider offensive, such as the Jewish responsibility for the crucifixion of Jesus.

The Jews were able to continue hammering away at White Americans — probing, prying, asking more questions, raising more doubts — until we had lost all faith in what we had earlier known intuitively was right. Our ethics, our code of behavior, our values, our feelings, and our aspirations all went down the drain. What they gave us instead was the new "morality" of 'if it feels good, do it.' Our children are taught in school that progress means more happiness for more people. And happiness, of course, means feeling good. The whole thing is summed up in a Coca-Cola commercial. I'm sure you have all seen it on TV: a ring of twenty people or so, of all colors and both sexes, obviously as happy and care-free as they could possibly be, are all holding hands and singing, "I'd like to give the world a Coke." Now who but the meanest and most narrow-minded racist is going to criticize something like that?
The average American — even one who does not approve of racial mixing — doesn't know how to respond to a clever appeal like the Coca-Cola commercial, certainly the average White kid in our schools today doesn't. And once he has unconsciously accepted the hidden premises in that commercial — and the entire attitude toward life from which it is sprung — the question I was asked at the Indian Spring Friends' School naturally follows. Since people of all races are equal and essentially the same — Whites, Negroes, Jews, Gypsies, Chinamen, Mulattoes — and since they can all be happy doing the same sorts of things, why should we worry about what a person's race is, or even about our own? Wouldn't sex be just as pleasurable for us if we were Black instead of White? Wouldn't a Coke taste just as good? What difference does it make if our grandchildren are Mulattoes so long as the does it make if our grandchildren are Mulattoes so long as the inch color TV sets?

Now, one can attack this Jewish fantasy world with facts. One can point out that although Jews are clever; they haven't done everything worthwhile in the world. White people have done a few things besides kill other people. And one can point out that racial differences are more than skin deep. One can talk about IQ scores; one can cite historical examples in which

civilization after civilization has declined and crumbled when the race that built that civilization began intermarrying with its slaves. But none of that is really going to convince the kid whose main concern is whether the consumers of the world — whether the happy Coke drinkers — will be any less happy in a world without Whites.

What we failed to do in the past was to understand the deep inner source from which our feelings and intuition about race and other matters sprang. We had no really sound and healthy worldview to offer that White kid in place of the slick, plastic, Jewish worldview of the Coca-Cola commercial. And so we couldn't really answer his question about the survival of the White race any more than we could give him a really convincing reason about why he shouldn't do just anything that feels good — whether it is taking dope, or sleeping with Blacks, or experimenting with homosexuality.

You may think of that kid as an extreme liberal case, but he is really no different than the average — and I mean the average — businessman in this country. He used to be a segregationist a few years ago, but he became an integrationist when the Blacks started rioting and burning things in the late 1960′s. After all, riots are bad for business. Their individual views of the world may be a little different, but the businessman and the kid in Maryland both base their thinking on one and the same thing — egoistic Jewish materialism. The kid, who believes that the purpose of life is happiness, knows that there are not many things on this earth happier than a bunch of pickaninnies splashing in a mud puddle. And the businessman who believes that the purpose of life is to make money knows that a Black customer's money is just as green as a White customer's.

A person who accepts that sort of basis, indeed, ***cannot*** see any really convincing reason why the White race should survive. His aim is to live a "good life." And for him that means a life with lots of money, lots to eat and drink, plenty of sex, new cars, big houses, and constant diversions. Entertainment: that is all he lives for, all he cares about, and all he understands. Talk about purpose to him and his eyes go blank. Talk about eternity and he laughs at you. He knows that he won't live forever, although he doesn't like to think about that. He intends to get as much out of life as he can. Anything beyond that means nothing to him. What a difference that

is from the attitude toward life that our ancestors in northern Europe had a few hundred years ago. They were greedy for money like we are, of course, and they liked to enjoy themselves when they could, but that was not the ***meaning*** of life for them. Their attitude toward life and death was perhaps best summed up in a stanza from one of the Old Norse sagas. It goes like this:

Kinsmen die and cattle die, And so must one die one's self, But there is one thing I know which never dies And that is the fame of a dead man's deeds.

The German philosopher Arthur Schopenhauer expressed essentially the same idea when he said that the very most any man can hope for is a heroic passage through life. Greatness, in other words, instead of happiness, is the mark of a good life. Now I don't mean to suggest that we must all think in terms of becoming famous or of dying heroically on the battlefield with sword or gun in hand. Some of us may be granted that, but what is important, what all of us can do, even those who think of ourselves as basically unheroic, is to adopt the attitude toward life and toward death which was implicit in the old sagas and in Schopenhauer's statement.

The attitude of living for the sake of eternity, of living with eternity always in mind instead of living only for the moment; the attitude that the individual is not an end in himself, but rather that the individual lives for and through something greater — in particular, for and through his racial community (which is eternal) — seems to have eluded most of us today. It is an attitude which is diametrically opposed to the Jewish attitude of egoism and materialism. And yet it is the alien Jewish attitude that has been adopted by most Americans today. We have chosen happiness instead of greatness, the moment instead of eternity. We have become a nation — a whole race — of full-time self-seekers, a race concerned with one thing: self-gratification.

The average man, of course, has always been pretty shortsighted and his interests have always pretty much been limited to his own welfare. So the materialism of today that I've been talking about is a matter of degree. It has a somewhat stronger grip on the man in the street than it formerly did. But what ***is*** worse is that today it also has a grip on our leaders, on our teachers, on our poets, on our philosophers, and even on our priests. It has

so thoroughly saturated the souls of all of us that we have reacted to it by becoming spiritually ill. And this spiritual sickness, this loss of our souls, is why we are in such a mess today. And it is why we will be in a worse and worse mess as time goes on. We will never overcome the problems facing us until it is cured.
And please do not misunderstand me. I am not talking about the "wages of sin" in the sense with which many of us may be familiar. I'm not talking about some anthropomorphic deity, some heavenly father sitting on his throne in the sky punishing us, keeping us from overcoming our enemies because we are not fulfilling his commandments. No, that's nonsense! We are not being punished by any supernatural being. We are in trouble for the same reason that an explorer in a harsh and trackless wilderness is in trouble when he loses his compass and cannot see the sky through the dense foliage. He no longer knows which way to go. That is our most fundamental problem — we do not know where we are going. We have no sense of direction. We have stumbled off the path.

But that is something I really should not have had to tell you because everyone here today knows this. Even if he doesn't understand yet how or why he knows it. He still knows that the present course our society has taken is wrong. It is unnatural. It is evil. We all know that it is wrong to accept the "I'm all right, Jack" attitude which prevails today. We know that it's wrong to live only for the present, to forget the past and to ignore the future. It is wrong to have instant self-gratification as our only goal. That's why we are here. We know that there is something more, something else, a better way. We know this for the same reason we are attracted to beauty and to nobility and are repelled by the ugly and the base, regardless of the artificial fashions of our day. We know it because deep inside all of us, in our race-soul, there is a source of divine wisdom, of ages-old wisdom, of wisdom as old as the universe. That is the wisdom, the truth, which we in the National Alliance want to make the basis of our national policy. It is a truth of which most of us have been largely unconscious all our lives, but which now we have the opportunity to understand clearly and precisely.

Our truth tells us that no man, no race, not even this planet, exists as an end in itself. The only thing which exists as an end in its self is the whole. The whole of which the things I just named are parts. The universe is the

physical manifestation of the whole. The whole is continually changing and always will be. It is evolving. That is, it is moving toward ever more complex, ever higher, states of existence. The development of life on earth from non-living matter was one step in this never-ending evolutionary process. The evolution of man-like creatures from more primitive forms of life was another step. The diversification of these creatures into the various races and sub-races, and the continued evolution of these different races in different parts of the world at different rates, have been continuations of this process. The entire evolution of life on earth from its beginning some three billion years ago, and in a more general sense, the evolution of the universe over a much longer period before the appearance of life, is an evolution not only in the sense of yielding more and more highly developed physical forms, but also an evolution in consciousness. It is an evolution in the self-consciousness of the whole.

From the beginning, the whole, the creator, the self-created, has followed, has in fact embodied, an upward urge — an urge toward higher and higher degrees of self-consciousness, toward ever more nearly perfect states of self-realization.

In man — in our race in particular — this upward urge, this divine spark, has brought us to a new threshold. A threshold as important as that which separated the non-living matter of three billion years ago from the living matter into which it evolved. Today's threshold is a threshold in self-consciousness. We stand now on the verge of a full understanding of the fact that we are a manifestation of the creator, that we are the means and the substance by which the creator, by which the whole of which we are a part, can continue its self-evolution.

When we understand this, when we heed the divine spark within us, then we can once again ascend the upward path that has led us from sub-man to man and can lead us now from man to superman and beyond. But we cannot do this, we cannot find the path, without this consciousness, without this understanding that the responsibility is ours, that we are not the playthings of God but are ourselves a manifestation of God and can become, must become, now a **conscious** manifestation. Only in that way can we fulfill our ordained destiny.

Let me emphasize again, in different words, what I told you earlier this evening about building a spiritual basis for our political work. The Alliance's long-range approach is necessary, absolutely necessary, and unavoidable. The short-range approaches that other patriots are trying, and have been trying for many decades now, the thousands of *ad hoc* solutions of quick and easy oneissue approaches, whether of tax-rebellion or of bomb throwing, cannot solve the ultimate problems with which we are faced. They cannot give us back our souls. It may seem ironical that we should be trying to conquer and transform the whole world, that we should be planning for eternity, when no one else has been able to make a successful plan for achieving very much more limited goals, restoring the constitution, for example, or getting us out of the United Nations, or what have you. But it is the very shortsightedness of those working for these limited goals which has been the cause of their failure. And it is our rooting of our plans in eternity which gives us confidence for their ultimate success no matter how long it may take us.

So I tell you again, our approach is not just a matter of choice; it is necessary. There is no other way but ours. There is only one path. And there is something else we must understand. Our philosophy, our quest for the upward path, is not something that we should accept reluctantly because we see it as necessary to the solution of our race problem, our Jewish problem, and our communist problem. It is not something we accept because we cannot find an easier approach to these problems. No! If we look at it that way then we still haven't rid ourselves of the shortsightedness that has been our curse in the past. We must understand that the truth for which we stand transcends all the problems of the present. Finding our way once again to the one true path transcends all questions of economics, of politics, and ultimately even of race, just as eternity transcends tomorrow. So let's stop putting the cart before the horse mentally and spiritually. Let's take off our mental blinders. Let's realize that the truth has a value in itself and that dedication to the truth is a virtue in itself. This is all the more true in a world in which falsehood seems to rule.

The problems with which we are faced in the world today are serious ones and they must be solved. But the first and most important task, the task on which all our other problems must eventually depend for their solutions, but also the task which would still be just as important for us to accomplish if

all our other problems didn't exist, is the task, the one task, assigned to us by the creator. That is the task of achieving full consciousness of our oneness with the whole, achieving full consciousness that we are a part of the creator and that our destiny is to achieve the single purpose for which the universe exists — the self-realization of the creator.

Our truth is a very simple truth, but its implications are enormous beyond imagining. To the extent that we understand and accept it, it sets us apart from all the people around us. Our acceptance of this truth marks us as the only adults in a world of children. For implicit in what we believe is our recognition and acceptance of our responsibility for the future of the universe. The fate of everything that will ever be rests in our hands now. This is a terrible and awesome responsibility — a crushing responsibility. If we were only men we could not bear it. We would have to invent some supernatural being to foist our responsibility onto. But we must, and can, bear it when we understand that we ourselves embody the divine spark which is the upward driving urge of the universe.

The acceptance of our truth not only burdens us with the responsibility that other men have shunned throughout history, it bestows on us a mantle of moral authority that goes along with the responsibility, the moral authority to do whatever is necessary in carrying out our responsibility. Furthermore, it is an acceptance of our destiny, an unlimited destiny, a destiny glorious beyond imagination, if we truly have the courage of our convictions. If we truly abide by the demands that our truth places upon us, it means that while other men continue to live only for the day, continue to seek only self-gratification, and continue to live lives which are essentially without meaning and that leave no trace behind them when they are over, we are living and working for the sake of eternity. In so doing, we are becoming a part of that eternity.

For some, our task may seem too great for us, our responsibility too overwhelming. If they are correct, if we choose to remain children instead of accepting our adulthood, if we continue the shortsighted approaches of the past, then in the long run we will fail utterly. The enemies of our race will prevail over us and we and our kind will pass away forever. All our sacrifices, and all the dreams and sacrifices of our ancestors, will have been

in vain. Not even a memory of us, or our kind, will be left when the creative spirit of the universe tries, in some other place, in some other time, in some other way, to do what we failed to do. But I do not believe that we will fail. Because in working to achieve our purpose, we are finding our way once again to the right and natural path for our people. We are working once again with the whole. And we have a mighty tradition behind us.

Our purpose is the purpose for which the earth was born out of the gas and the dust of the cosmos, the purpose for which the first primitive amphibian crawled out of the sea three hundred million years ago and learned to live on the land, the purpose for which the first race of men held themselves apart from the races of submen around them and bred only with their own kind. It is the purpose for which men first captured lightning from the sky, tamed it, and called it fire; the purpose for which our ancestors built the world's first astronomical observatory on a British plain more than 4,000 years ago. It is the purpose for which Jesus, the Galilean, fought the Jews and died 2,000 years ago; the purpose for which Rembrandt painted; the purpose for which Shakespeare wrote; and the purpose for which Newton pondered. Our purpose, the purpose with which we must become obsessed, is that for which the best, the noblest, men and women of our race down through the ages have struggled and died whether they were fully conscious of it or not. It is the purpose for which they sought beauty and created beauty; the purpose for which they studied the heavens and taught themselves Nature's mysteries; the purpose for which they fought the degenerative, the regressive, and the evil forces all around them; the purpose for which, instead of taking the easy path in life, the downward path; they chose the upward path, regardless of the pain, suffering, and sacrifice that this choice entailed.

Yes! They did these things, largely without having a full understanding of why, just as the first amphibian did not understand his purpose when he crawled onto the land. Our purpose is the creator's purpose; our path is the path of divine consciousness, the path of the creator's self-realization. This is the path which is ordained for us because of what we are, because of the spark of divine consciousness in us, and in no one else. No other race can travel this path, our path, for us. We alone must prove whether we are fit to serve the creator's purpose. And if we are fit, if we once again heed the

inner knowledge engraved in our souls by the creator, if we regain faith in the things we once knew were true without fully understanding why and if we now also teach ourselves why, then we will once again be on the upward path ordained for us, and our destiny will be godhood.

Those of you who are with us for the first time have, I hope, gained at least the beginning of an understanding of who we are and of what we want to do. I know that I have left many of your questions unanswered; questions about current political, social, racial, and economic issues; questions about concrete things. We do talk about those things in our meetings. We talk about them in a very concrete and down-to-earth fashion. I've discussed them in past meetings and I'll discuss them again in future ones — the goals of overcoming the enemies of our people, of safeguarding the future of our race, and of building a new order of beauty, sanity, strength, and health on this earth, so that our people can progress and mature until they are capable of fulfilling the role allotted to them by the creator. But now I want to be sure that you understand just one thing. If we ever are to achieve these concrete advances, these physical victories, this material renewal of our nation, of our civilization, of our race, then we must first make the spiritual advances that I've talked about here. Without the spiritual basis, the material victory will not be achieved.

As I said, in our future meetings we will explore many individual issues in much greater detail than we have here. We hope you will join us in these future meetings and further increase your understanding of our work, and we hope that you will begin to share our commitment to this work. And let me say this especially to those who are with us for the first time, we do not care who you are or what you have believed in the past, nor do we require that you agree exactly with us on a hundred different social, political, economic, and racial issues. All we require is that you share with us a commitment to the simple, but great, truth which I have explained to you here, that you understand that you are a part of the whole, which is the creator, that you understand that your purpose, the purpose of mankind and the purpose of every other part of creation, is the creator's purpose, that this purpose is the never-ending ascent of the path of creation, the path of life symbolized by our life rune, that you understand that this path leads ever upward toward the creator's self-realization, and that the destiny of those

who follow this path is godhood. If you share this single truth with us, then everything else will follow and we invite you to make a commitment now, today, to join us and work with us.

Ethical Behavior

By Dr. William Pierce

I want to talk to you some more this evening about ethics and about behavior, in particular about the way in which we should behave. Last week we saw a couple of interesting films on man's origins and on animal behavior and let me remind you what I said after those films last week. Our pre-human ancestor's were as all the fossil evidence now indicates; predators, meat eating ape's who hunted and killed with weapon's rather than tree dwelling vegetarians. But, this fact is no excuse for any kind of behavior now. Whether our ancestor's 15 million year's ago were aggressive meat eater's or whether they were timid, non aggressive vegetarians as the liberals so desperately want to believe, in a certain sense is irrelevant to what we should do today.

It's good to know such things because it helps us to understand our true nature. But, they are no excuse for war or other violent behavior on the one hand or for cowardly pacifism or disarmament on the other hand. What we should do now must be determined by one thing only, and that thing is our purpose, which is the creator's purpose, which is the creator's self realization. In immediate, concrete and specific terms, that means our guide to action must be our goal of assuring the survival of our race and promoting the progress of our race. Spiritual progress first through the spreading of the consciousness of our truth among our people until it prevails over all opposition and all indifference. And then material progress, biological progress for a return to the long neglected upward breeding of our race.

At our last formal meeting two weeks ago, we derived from this goal some general rules or guiding principles for our behavior and one instance namely in the case of sex we went further and drew some specific rules from a guiding principle. The guiding principle is that sex is the means by which the creator seeks self realization through the evolutionary process and that therefore is the sex act is sacred. It is first and foremost an act of creation. Specifically, we have the positive obligation to select a racial and

genetically sound mate and to engender healthy and racial pure children. And, we have negative obligations; first we may have no sex which defiles the race because that is also a defilement of the creator. Such sex is interracial sex and sex which brings unsound children into the world. Second, we may have no sex which symbolically defiles the creator through the defiling sex as an act of creation; such sex is homosexuality and rape.

Needless to say, our sexual standards derived from this principle are quite different from the standards of those who follow the Jewish materialist line that if it feels good it's ok and there also different from the puritan standard that if it feels good it must be sinful. A great deal more can be said about sexual ethics but I want to talk about some other things too, about the specific ways in which our general ethical principles derived from our purpose should guide our behavior.

Remember that the reason for having rules of behavior in the first place is in order to get the job done better. Some of the rules that we must obey are concerned in a direct and physical way with our purpose, the rule against interracial sex for example. And others are more symbolic than physical; they also serve our purpose however by affecting our consciousness. We briefly mentioned one such rule last time a rule against drunkenness. Drunkenness is intolerable among our own members because it degrades us and robs us of our dignity. There is hardly anyone less dignified than someone who is intoxicated, whether by alcohol or with some other drug. Such a person is a figure of contempt and if he is one of our members, a representative of our truth then he not only brings contempt by the public down on our truth but he robs himself of the self respect which everyone must have in the highest degree if he is to rightfully consider himself a bearer of the ordained mission of our race and a fitting seeker of our destiny, which is godhood.

So, symbolic behavior is important, it may not seem to be of really cosmic significance if someone gets drunk or not, but in a sense it is, behavior is as important as the truth it represents. Of course, an individual or a whole community may not represent anything; it may not stand for anything beyond themselves. We don't have to look far to find a community like that with hundreds of millions of individuals. But our community does stand for

something, for a single great truth and it must reflect that fact. An idea or a truth may exist in a mind somewhere or it may be set down in a book buried in a library but it only acquires significance when it becomes embodied in a living community. A community embodies a truth not just by individual members having it in the back of there minds but by the behavior of the whole community continually reflecting it. By having the truth mold and shape the community.

If a stranger comes into a community which truly embodies a spiritual idea he doesn't have to discover the fact of that embodiment by having a member take him aside and explain it to him. He can see it all around the way that members of the community act and the way they conduct there daily lives. In other words, in their attitudes and their actions as well as their beliefs. An idea which is not embodied in a community in this way, which is not reflected in the behavior and attitudes of the community but which only exist in the minds or on paper is a sterile idea, it has no vitality, no real significance. That's why no religion worth mentioning has ever existed in an idea alone, of a theology or a cosmology alone but always of an idea coupled to continuing action. The idea determines the form of the action and the action intern reflects the content of the idea.

Although it may seem a bit artificial to separate this action into two different types, it's customary to do so, they are what we call ethical action or behavior derived from an ethic and ritual or symbolic action which simply reflects in a more formal way than ethical action does the content of the governing idea. Both types of action are essential to the vitality of the idea, an example of ethical behavior is the conduct of one's sex life in accord to the principles we derived earlier. An example of ritual action is the recitation of our affirmation at each of our meetings. Another example is the wearing of our Life Rune, but as I just said the separation of these types of behavior is artificial and it is better to view any action as having two aspects, an ethical aspect and a symbolic aspect. In some cases the ethical aspect is predominant and in other cases the symbolic aspect, but I think it's important to view nearly every action nearly everything we do as having both these aspects.

I want to elaborate on that. We have a goal oriented ethic. Our standards of conduct are all directed towards our purpose. Whether it's a sexual standard with an immediate biological object in mind or whether it's the application of the golden rule to our social relations with each other which has the simple object of minimizing social friction and increasing our efficiency and our solidarity as a goal oriented community. But the single most important factor in maintaining and building our community is consciousness. An ever present awareness and understanding of our identity and our mission. And the entire purpose of symbolic behavior or ritual behavior is to build and maintain this consciousness. So that symbolic behavior is surely aimed at our goal as is ethical behavior. What we do should be determined in a more or less a direct way by our purpose but how we do it. The way in which we go about it is symbolically significant and therefore also important.

Though we hear a lot these days about human dignity from the television commentator or the Washington Post editorial writer, that's just a code phrase for reminding us that since blacks belong to the same species we do, they are the same as we are in every respect. They have human dignity just like we do. Now it's too bad that the concept of human dignity has been abused, and misused in this way. It's too bad that it's been degraded to serve as a phony excuse for most of the insanity or at least much of the insanity which afflicts our society today. Like so many other things it is used perversely to destroy the very thing that it's supposed to represent. Nevertheless, human dignity is a very important thing. Once we realize that it has nothing to do with racial equality or with a bigger welfare budget or with job quotas or with changing the name of the boy scout's because a certain minority group finds the word boy offensive. No, we human beings do not have dignity bestowed on us by any civil rights laws or by having more money to spend or by being able to elbow our way into any club or school or by being able to marry anyone's sister. And we are certainly not born with any type of automatic dignity. Just watching the everyday behavior of most of the people around us should convince us of that.

We acquire human dignity and we acquire it only to the extent that we behave in a way that reflects the fact that we are of the creator. Only to the extent that the spark of divine consciousness inside us illuminates and

guides our lives. Human dignity expressed in our behavior and our manner symbolizes what we are and what our purpose and our destiny are. Let's illustrate that with some examples, it's easy to think of negative examples, a drunk even though he may be solemn or even pompous is without human dignity and so is a person who has no consciousness or pride of race.

It's no mere coincidence that during the same period in which the government, media or the schools have done so much to eradicate consciousness of race and to destroy race pride. We have seen politicians reach new depths in undignified behavior and have also seen the American public vastly increase it's consumption of every sort of drug and intoxicant. And we've seen them do other things too, such as abandoning their traditional dance styles which at least used to have a little bit of dignity about them and replacing them with African styles which have no dignity at all.

History provides us with a number of positive examples also, among the ancient Greeks, the Spartans were foremost among the upholders of human dignity, and by that I mean real human dignity, not what passes for it on TV today. The Spartans were also the most racial conscious of the Greeks. The English historian Edward Gibbon tells us that after King Leonidas and his 300 Spartans who fought to the last man defending the pass of Thermopylae against the Persian army in 480 BC, all the Greeks were very impressed with their heroism, all except the other Spartans. They didn't consider the action of Leonidas and his men exceptional at all, what they did at Thermopylae was their duty and every Spartan would have behaved in exactly the same way if he had been at Thermopylae instead. The Spartans were first and foremost conscious of who they were and what they represented. They were a warrior elite who had come down from the north and subjugated the racially inferior people who vastly out numbered them.

This Spartan consciousness is what lay behind the famous Spartan self discipline. It determined every aspect of their behavior throughout their lives. The Athenians may have been more cultured but the Spartans had more human dignity and as long as they maintained that dignity they prevailed over their enemies, including the Athenians. For us, just as for the Spartans, consciousness is the prerequisite for human dignity. But, in order to achieve that dignity we need not only consciousness but also self discipline so that our behavior reflects at all times what we are and what we are striving to become. Consciousness leads to human dignity and human dignity in turn serves to continually reinforce that consciousness.

Creating a New Society

A Cosmotheist lecture by Dr. William Pierce given August 15, 1976 at the office of the National Alliance in Arlington, Virginia.

A wonderful thing about the philosophy which governs our movement is that it is very simple--it is completely summed up in our Affirmation--and yet it is all-inclusive. It tells us everything we need to know. Everything is derived from it.

It tells, for example, what kind of society we want to build in place of the present one. That is, it gives us the basic principles which must govern the building of a new society. Since our principles are fundamentally different from those governing any society now on this earth, then our society will also be fundamentally different from those which exist today.

Today societies are categorized in various ways. A common way is according to which members of the society have the power. Thus, we have monarchical society, ruled by a single person, who usually inherits his power. And we have plutocracy, or a society ruled by the wealthiest members. And we have technocracy, or a society ruled by the technicians who keep the wheels of industry and commerce going. And gerontocracy, a society ruled by its elders. And democracy--or monocracy--society ruled, supposedly, by everyone. And, finally, anarchical society, in which, supposedly, no one has power, no one rules.

Another common way of categorizing today's societies is according to the type of economic system which prevails. Thus, we have communistic societies and capitalistic societies, as just two examples.

But note one thing about all these different types of societies. None are defined with respect to any purpose. They are defined according to which members control them, defined according to the mechanics of their operation, but non have any purpose--other than the common purpose of all societies, of course--namely, the static, day-to-day purpose of providing a framework within which its members function, presumably with more efficiency and greater security than they could function without a society.

Of course, the societies with which we are familiar may set goals for themselves: building an irrigation project, for example, or conquering a neighbor, or eliminating smallpox, or increasing the average wage. But these goals do not determine, in any fundamental way, the structure of the society. They do not provide a purpose which determines the essential nature of the society. A monarchical society or a democratic society which sets out to build a system of dams and canals or to take some land away from the members of another society remains monarchical or democratic, as the case may be.

But we want to build a society; we must build a society from the beginning, according to principles determined by our Purpose--in other words, a purpose-oriented society. And this is where we part company with all conservatives and with most right wingers. They are concerned with making slight modification to our present society--getting rid of Henry Kissinger (*Editor's note: Kissinger was the Jewish U.S. Secretary of State from 1973-1977 and U.S. National Security advisor from 1969-1975 under Nixon and Ford, he assisted in the end of white rule in Rhodesia, massive aid to Israel and many other destructive policies*), outlawing busing, dismantling the Federal Reserve System--or, at most, with reestablishing the society we had 30 or 40 or 50 years ago, by putting the Blacks back in their places, either in their part of town or back in Africa, and by interpreting the U.S. Constitution once again the way it used to be interpreted.

Now, there is no doubt that such changes would yield a society more agreeable to everyone in this room than the present society, but it would still be a society with no purpose beyond the basic purpose of all societies, which I just mentioned. It might be a safer society, a freer society, a

stronger society, a more prosperous society, but we are aiming for something far beyond that.

The conservative, the right-winger, wants a society, basically, which suits his needs and desires. We are aiming for a society which suits the Purpose of the Creator. And that's a big difference.

There is, however, one aspect of the society we want which is shared with the society most conservatives and right-wingers want, and that is naturalness. Everyone feels this Jewishcosmopolitan chaos, this multiracial bedlam which passes for a society today is alien, is wrong, is unnatural. If we are to survive much longer we must have a society which is more in accord with our inner nature, a society which suits our race soul, the sort of society we might have expected to evolve naturally among an allWhite population, without alien or discordant influences.

A natural society is, among other things, racially homogeneous. It is the social aspect, the social dimension, of a natural environment. It reflects all their characteristics and peculiarities. It is uniquely theirs. It provides for them a lifestyle; it embodies a mode of behavior, which is perfectly attuned to their innermost souls.

A natural society is a society which *feels right*, which *fits*. There are millions and millions of our people today, certainly not just right-wingers, who instinctively feel that this mass-production, nine-to-five, rush hour to rush hour, neon and asphalt and Negro lifestyle which has been forced on nearly everyone today somehow just doesn't *fit*.
We want a natural society not just because our souls will be more at ease in such a society, but because, living and working in a society to which we are more closely attuned, we can be more effective. Each of us individually, and our race collectively, can make more progress, in each generation, along the Path ordained for us by the Creator.

Now, a truly natural society is something which is only formed slowly. Its institutions develop and grow over the course of generations. Only thus can it truly mold itself to the soul of a race. It is not something which is transformed over night by an edict of the government, as the alien forces in our present society have repeatedly transformed it in recent years.

And yet we are not talking about a static society but a dynamic one, a truly progressive society. But by progress we mean the advancement of our race along the One True Path, the Path toward Godhood. We do not mean new styles in clothing or automobiles every year, or a revolution in sexual practices every other year.

Although true progress is inherently slow, there are many things which can and must be done very quickly in laying the groundwork for that progress. One of those things, which we can accomplish in the first few months of our new society, for example, will be a drastic revision of the crime situation. I believe we can safely guarantee that in the first year we will reduce street crime to perhaps one percent of its present level and reduce all crime by perhaps 95 percent. That is about a twentieth of its present level.

Those who think that is an exaggeration are still thinking only in terms of what is possible in the degenerate society of today. There are many today who would sincerely like to reduce crime to such a low level, but they are not willing to do what is necessary to accomplish that goal--even if the rulers of this society would let them. They have the wrong priorities.

But we are willing to do what is necessary, because we have a goal, a Purpose, which determines our priorities for us. And among our priorities the health of the society ranks considerably ahead of the supposed personal rights of its thieves and rapists and drug dealers.

Of course, simply by excluding from our society those who are not members of our racial community, we will eliminate the great bulk of the criminal element. But, more than that, the simple act of removing these alien elements reduce their own inclination to antisocial behavior. For the root of anti-social behavior is alienation, the feeling of not being a part, of not belonging to society, and alienation naturally and inevitably is the accompaniment of racial mixing.

Now, please note that we are not promising the elimination of all crime, but only the majority of it. Husbands will still beat their wives occasionally. One man will occasionally kill another in a quarrel over a woman or over money or something else. People will still be exposed to temptations and provocations of various sorts every day, and some will inevitably yield.

Perhaps, in fact, some types of behavior which we now consider criminal should no longer be considered so in a new society but instead should be recognized as natural and inevitable and be accommodated in some way. For we do not expect our new society to change human nature--or at least not very quickly. That is something we will attempt only over the course of many generations, only over centuries and millennia.

But simply by establishing a healthy social environment for our people and by introducing a few fairly simple and obvious reforms into our police and criminal justice systems we can keep criminal activity down to levels where it will not be the socially destructive factor it is today. And that will not require, by any stretch of the imagination, a Big Brother style police state.

A society which is really determined to keep itself healthy, to eliminate certain sicknesses from its midst, a society which is not controlled or influenced by those who have a vested interest in maintaining those sicknesses, can use many means which are as effective, or more effective, than direct coercion--although we must not ever be too squeamish to use coercion when that is called for.

The prevalence of anti-social behavior, whether engaging in muggings on the street, or flaunting homosexuality, or even corrupting oneself though drug abuse, is determined to a very large extent not by the laws passed by legislatures but by the attitudes inherent in a society. Why is homosexuality, for example, so much more prevalent, so much more obvious in public today in America than it was 100 years ago? It is largely because of the attitude expressed by our controlled mass media and by our educational system that there's nothing wrong with it. If one changes the attitude expressed by the media and by the schools from one of toleration or even encouragement of this sickness, to one of the strongest disapproval, one may not change the basic nature of the homosexual who was born with some genetic defect which gives him his unfortunate tendency. But one will at least drive him back into the closet and one will prevent many persons of weak or disturbed character from acquiring the tendency.

And the same is true of other social illnesses. One can effectively suppress them by rounding up and shooting enough people or one can eliminate them by establishing a healthy social climate. Some illnesses call for the first cure

and some for the second--but in the long run a society can be and remain truly healthy and truly progressive only if the tendency toward health and progress is naturally rooted in the great bulk of the members of the society instead of being artificially imposed from above.

Nevertheless, we are talking about a society which is willing and able to guide its members, to impose constraints, to set both positive and negative examples. And this implies the exercise of power, real and effective power, even if not in the form of direct police power. For we are certainly not talking about an anarchic society or a libertarian society, in which everyone does his own thing.

Today, even in our present society, far more social control is exercised by the mass media and by the schools than by the Congress and the President and the courts, with all their legislative and police and judicial powers. In our new society should we simply leave these powers, the power of the media and the schools, up for grabs, to fall under the influence of whatever private groups can win control of them?

Hardly! They are the very determinants of the type of society we shall have. They do more than anything else to set its goals and shape its institutions, and we must be sure that these goals and institutions are in accord with our Purpose, with the Creator's Purpose. So this means that society as a whole must assume certain powers which are now either chaotically uncontrolled or are in the hands of the enemies of our people.

How shall these powers be administered and exercised? That is a question we want to answer very carefully, after the greatest deliberation. But we can make some tentative suggestions now. We can say quite definitely, for example, that we are not interested in the conservative goal of restoring the Constitution of 200 years ago.

We are not interested in minor variations on that theme either, which might allow, for example, some deviant person of great wealth or strong personality who favored reintroducing Blacks or Jews into our society to control, say, ten percent of the Federal legislature if he could convince ten percent of the public to vote for his party. We are, in fact, not even greatly impressed by the democratic axiom of "one man, one vote." That was

supposed to insure against tyranny, but it has not quite lived up to expectations.

Let us remember that our Purpose, and therefore the Purpose of our new society, must not be to provide the best possible climate for free enterprise but to put us, as a race, once again on the Path toward Godhood. Because of this, it is likely that the privilege of choosing our society's leaders will be somewhat more carefully bestowed than at present, when it is merely necessary to have attained 18 years of age.

It seems clear to me that our Purpose tells us that we must envisage a society in which the electorate consists only of those members of society who are wholly dedicated to that Purpose. Those who have the responsibility for choosing our society's administrators and decision-makers must be persons who have proved, in deed as well as word, their dedication.

We might envision the attainment of electoral status as a crowning honor bestowed on our most worthy citizens, an honor not only entailing great respect from the community but also a great responsibility for the welfare and progress of the community. Being given the privilege of voting might be made a ceremonial occasion, a sacramental occasion, the most important occasion of a citizen's life, an occasion not unlike joining a Holy Order, in which the initiate takes a binding oath to fulfill his responsibility and to put his duties and obligations as an embodiment of the Creator and an agent of the Creator ahead of all else, throughout the remainder of his life.

This will be a status potentially open to all but actually achieved by relatively few, the best and ablest of our race. And it will be their responsibility to exercise the ultimate power, to control the destiny of the society. Those few experts who actually make the day-today decisions will be answerable to their electorate.

Now, there are many other aspects to the society we want besides the determination of voting qualifications. In most cases we must be very careful about being too specific, because the actual working out the specific details is something which will require a great deal of thought and planning. Whatever we say now is only of a tentative nature.

But we can be sure of some general things. We are sure that we do not want a society in which our Truth, our understanding of reality and of our Purpose, is but one idea in a competing chaos of ideas, a society divided against itself into a hundred conflicting sects. We want a society which is not only racially homogenous but also spiritually homogenous, a society which is a single, indivisible community inspired by a single, great Truth, working for a single Purpose.
And we can be sure of some other things. We want a society based on blood instead of on gold, a society in which racial quality, in which Life itself is the basic value, instead of money, as in today's society.

It will be a society in which the importance of the family will not be so much as an economic unit but as a biological unit, a creative unit; a society in which healthy, racially sound children will be the greatest treasure which can be produced--a treasure far more significant than today's Gross National Product.

It will be a society which will judge its progress by the degree to which each new generation surpasses in racial quality the previous generation. The great task of our new society will be the upward breeding of the race. And this task will be shared by every institution of the society. We must have an educational system, for example, which not only prepares the child to lead an economically productive existence, but which instills in him a lifelong consciousness of his racial identity and his racial mission, a consciousness of the fact that he exists not only in the present, but that he is a link in the chain of generations which stretches from the distant past into an unlimited future, and that he has a responsibility to every other link, past and future, in that unending chain.

We want a society without artificial barriers based on social class or on personal wealth or family connections, but one in which status is determined by the quality of the individual and, even more so, by the extent to which that quality, those talents and abilities and character, are used in the service of our Purpose.

The ordinary workman who strives always to do the best job he possibly can, whether he operates a lathe in a factory or a tractor on a farm, the workman who puts his soul into his work because he understands that he is

working not just for himself but for his racial community and for the Purpose it serves--such a person will be entitled to the highest honor and respect in our society. We want a society, finally, which in all its institutions and its policies, in its schools and its athletic programs, in its taxing policy and its welfare policy and its foreign policy, in its environmental programs and its military defense program, reflects the one overwhelming fact that it is a society not of man alone, but of man as a part of God, as an embodiment of the Divine Spirit.

It must in every aspect reflect the beauty and dignity of a higher mankind, and as man ascends the Creator's Path toward selfcompletion and total self-realization, our society must itself ascend that Path with him.

Crossing the Thresholds

A Cosmotheist lecture by Dr. William Pierce given on September 26, 1976 at the office of the National Alliance in Arlington, Virginia.

At our previous meetings I have talked to you mostly about the nature of our Truth, as expressed in our Affirmation, so that we will have an understanding of our identity and our mission. Tonight we want to look ahead as far as we can into the future, in order to see where our mission will lead us in the next few years.

I have already said many times that our principal task now is carrying our Truth to others of our race who are capable of understanding it. That is, our job now is to continue waking up America.

But were do we expect these efforts to lead us in the next year or two? What do we hope to accomplish by continuing to bring new people to these meetings and by continuing to distribute newspapers and leaflets? Do we really expect America, as a whole, to wake up and rid itself of the Enemy? Of course not! Certainly, not in the next year or two.

There are two things we *do* expect our activities to accomplish, however. One, and it is the more immediate and pressing, is to continue to wake up *individual Americans* and to recruit them into our community. This is an open-ended goal. The harder and more effectively we work at it, the more people we will wake up and recruit, but we will still remain only a small minority among a largely indifferent and Jew-serving majority, no matter how hard we work. It may not be advisable to emphasize that fact in *ATTACK*! (*Editor's note: Attack! was the public outreach newspaper for the political arm of Pierce's organization, The National Alliance*) but it is essential for us to be completely and coldly realistic ourselves.
The second thing we expect our present activities to achieve is much longer range. It is the sowing of seeds, a sort of program of general enlightenment. When the *average* person reads one of our newspapers or leaflets, he does not become a convert, and the chances are he will never become a convert--at least, not until after radical changes have already taken place in our

society and the Jew is no longer with us. And that is because the process of conversion to our cause is much more a spiritual process than it is an intellectual process. Providing the average American with facts about what the Enemy is doing to our race will not cause him to come running to join us. Instead, he will go back to his TV set and his funny papers.

But he will, never the less, remember what we have said, or part of it, even if it sinks deep into his subconscious and is only brought to memory at some later time by some other event or something else he learns. Spiro Agnew learned from somewhere about the Jewish domination of the news media as did General Brown, and it is doubtful that they learned this through independent research in a library. The chances are they learned it from reading an *ATTACK!* Or some other publication attempting to expose the Enemy, or they heard it from a friend who read an *ATTACK!* Or some other publication.

Learning about the Jews did not change either of these men's lives. There is every reason to believe that Spiro Agnew is still basically a money-grubber. If he had not been stabbed in the back by his Jewish associates, he would still be serving them. And General Brown still apologizes profusely to the Jews every time he lets slip in public some of what he knows about them. Neither of these men is even a potential convert to our cause and it is utter foolishness to imagine that they are. Nevertheless, it is obvious that it is important that they did learn from somewhere about the Jews. And it is important that others learn too, whether they hold high posts in the government or not and whether they are in a position to influence the whole nation with their knowledge, like Agnew, or only a few friends and neighbors.

And this task of sowing seeds, of public enlightenment, is also open-ended, just like our recruiting task. The harder we work at it-the more seeds we sow--the greater the harvest we will reap when reaping-time comes--even though we expect no more spiritual commitment now from the vast majority of those we enlighten than we expect from Mr. Agnew or from General Brown.

So, where do we expect this recruiting and this public propaganda to take us in the next few years, if we don't expect a massawakening of the public?

What we can see ahead of us are two thresholds which we must cross. The first of these thresholds is that which separates the struggling, scrabbling, hand-to-mouth, one-man organization which we are now from a truly viable organization. When I refer to us as a one-man organization now, I don't mean in any way to belittle the invaluable efforts, the absolutely necessary efforts, of our many members and supporters, both here and elsewhere, who are working wholeheartedly for us. I am referring to the fact that if I were killed or locked up tonight I doubt that the Alliance would survive. A truly viable organization is one in which no single person is absolutely indispensable, an organization strong enough to carry our Truth onward undiminished and undistorted and to continue growing, even if the Enemy succeeds in eliminating me or other individual member or leader, regardless of his function.

Making a very rough estimate, I would say we need to increase our present numbers by a factor of approximately 10 in order to cross this threshold. I am talking primarily about our numbers here, in Washington, because it is here that we are building the nucleus of our movement. It is from the people here that we must find those capable of carrying on and expanding my work. Of course, it will also be helpful if our numbers across the country increase at the same time, because that broadens the base of our support and reduces the financial burden on our members here. I would estimate that we need a full-time staff of approximately 15 persons, supported by the general membership, to cross this first threshold.

Now, getting from here to there will require more work and more commitment and a greater sacrifice from all of us, but it is something we *know* we can do. It may take us only one year, or it may take two years or even five years, but there is no doubt that we *can cross* that first threshold.

There is quite a bit of urgency about this first threshold, because everything is in jeopardy until we do cross it. After we do it we can go on for quite a while, and the only way we can be stopped then is by an all-out campaign on the part of the Enemy. But, being reasonable, I think there is a pretty good chance the Enemy will not attempt such a campaign against us until it is too late for him to succeed.

Now, please understand one thing. Although we need the increased numbers I've mentioned to cross this threshold, numbers alone won't do it. We need people for sufficient quality and degree of commitment to our Truth so that we can be absolutely certain that the Alliance--that our community of consciousness--will remain on the straight and narrow path, come what may. We must be certain that there will be no compromise, no yielding to expediency of the sort we've just seen in Rhodesia and South Africa. There must be no false directions, no tangential developments. Which means no conservatives and no right wingers in our leadership nucleus, even though such people may remain among our general base of support.

And it should also be understood that in addition to the very best people we can find, we must also employ some extraordinary organizational principles, which will make us rather different in our structure and in our method of operation from other organizations. I said it is unlikely the Enemy will launch an all-out, shoot-on-sight campaign against us in the next few years. But we can't afford to gamble on this likelihood, nor can we allow any lesser campaign to imperil our existence. As individuals we will all be called on to take risks repeatedly. But we cannot expose the ultimate success of our mission to any avoidable risk. And that is why I say we will do some things in extraordinary ways. But that does not change the basic fact that crossing this first threshold and having a viable organization is something we *can* do.

Our second threshold is one which takes us from a merely viable organization to an organization with the capability to begin carrying out our mission. It takes us from a community which embodies and safeguards our Truth to a community which begins clearing the way for the universal triumph of our Truth.

Now, it is a fact--an extremely important fact--that there is more than one way we can go about things after we've crossed our second threshold. Some of those ways I can mention now, but others I think it's better not to mention.

We may do physical battle with the Enemy, or we may find it better to postpone battle and nevertheless begin implementing the victory of our Truth. Or we may do things in more than one way at once.

I know that many people think the *Turner Diaries*, which we are publishing in serial form in *ATTACK*! is a blueprint for the way in which I think we will do battle with the Enemy. I assure you, with all sincerity, that it is no such thing. It is simply an educational story. I hope that it will cause our people to think about some things they haven't thought about before. That's all. It is *not* our plan of action, even though it is possible the future might, in some developments, resemble the *Turner Diaries*.

But the future may also develop in other ways. We are not committed now, nor are we ready to commit ourselves, to any particular course of action to be followed after we cross our second threshold. Remember, neither tactics nor strategy are doctrinal matters with us. The only thing we are sure of is that we must win. How we win is not of fundamental importance. But it is not too early to begin thinking about various possibilities and even to take certain preliminary steps.

One of the things we really should do now is broaden our horizons by reminding ourselves of the nature of our problem: taking the control of the American government and the media away from the Jews and their Gentile stooges. Looking at it that way tends to be discouraging, because it is hard to see our way clear to a political victory, whether we choose to fight with ballots or with bullets. I'm not saying it's impossible, just very difficult.

But there are other ways to look at our problem. We may look at it, for example, as a biological problem instead of a political problem. As conscious agents of the Creator, what we are trying to do is prevent the loss of a certain level of consciousness, which has been achieved after billions of years of creative effort, the loss of a certain evolutionary breakthrough--namely, our race and the consciousness, the Divine Spark, it embodies.

If we lose America; if we lose Western Civilization; even if we lose the earth itself--and still save our race and the consciousness embodied in our community, then we will have won.

Let me give you the most extreme example I can think of. If, 30 or 40 or 50 years from now, one racially sound couple--one man and one woman from our community--are placed on the surface of the planet Mars, along with the necessary machinery for burrowing into the ground and establishing a

pressurized, self-sustaining colony; and if the entire earth then yields to the Jews, through a combination of governmental force and succumbing to the Jewish spiritual disease of liberalism: and if it takes the colony on Mars a thousand years--forty or fifty generations--to grow and develop its resources while the Jew-dominated earth sinks back into a state of mulatto chaos and savagery; and if then, when the Martian colony returns to earth, its members are obliged to utterly exterminate the race of khaki-colored sub-humans lurking in the earth's withering forest and in the ruins of the earth's cities before they can begin building a new civilization; even if all this happens, then we will have won--then our Truth will have triumphed utterly and completely, because in the long run all the sacrifices of that thousand-year exile will be as nothing.

It is good to remember that, in the long run, no lives can be saved -only genes, and the consciousness of our identity and our mission, which, like our genes, can be passed from generation to generation.
Now, I do not mean for the little science-fiction story I just told you to be thought of as something we are actually planning. Its only purpose was to stretch your minds a little, so you can see that there are a great many possibilities ahead other than conventional political or guerrilla-war possibilities. In fact, we have no intention of conceding this planet to the Jews, nor, if we are forced to do that, do we have any intention of putting all our eggs in a single basket on Mars. But we do have every intention of winning our war for survival, no matter *what* it takes. And that means that we must eventually cross that second threshold, so that we have the capability of doing whatever is necessary.

If we have to do something as far-fetched as planting a colony on Mars (or infiltrating and taking over a colony planted there by the government), then we are probably talking about a time interval of 30 years or more to reach that threshold.

If, instead, events develop along the lines of the *Turner Diaries*, we may be talking about a time span as short as five years between the first and second thresholds which lie ahead of us.

But, in any event, there are certain general capabilities which we must plan on developing before we can cross that second threshold, whether we use

those capabilities to establish an isolated colony somewhere, or to fight a guerrilla war against the government, or simply to continue growing by waging spiritual warfare against the Jews and, when necessary, going underground, like the early Christians in the catacombs, without interrupting our recruiting. That last possibility is more likely, at least as a starter, than many other possibilities we might imagine now.

Recruiting effectively and over a long period from underground requires a lot more resources than recruiting in the open, and we might reasonably expect to have to increase our numbers by another factor of ten or more, over what we will need to cross the first threshold-- that is, a staff of perhaps 200 or so full-time men and women, dispersed around the country and supported by the general membership. But, far more than an increase in numbers, such a development must represent an increase in will and dedication. A much more disciplined organization, a more totally dedicated organization, will be required for successful underground work than will be required for work in the open.

We will not plan on going underground unless we are forced to, of course. But we must build an organization with the strength and the hardness to work underground indefinitely, if it has to--if, for instance, the time comes when the government declares that it is illegal, a violation of the Genocide Convention, perhaps, to teach our Truth to others.

And there are other capabilities we must plan on developing. We must be able to operate a self-sustaining, self-contained, selfperpetuating community of consciousness for an indefinitely long period of time. That means, among many other things, that we must provide for the *complete* education of our own children. It means that we must be large enough so that all marriages of community members will take place inside the community. It means we must develop a high enough degree of economic selfsufficiency to avoid unbearable external economic pressures.

Most of all, we must develop, in a matter of a few years, the strength to quickly adapt our tactics and our strategy to the changing conditions we are bound to encounter and to take advantage of the new opportunities which are certain to arise-opportunities which we are far to weak to exploit in any meaningful way now. But developing this strength, developing these

capabilities, is something which we *can do*. It is something which is far easier to do than voting the Jews out of power or whipping their troops and secret-police forces in a guerrilla war. It is something which every one of us should be capable of imagining and hoping for and working for realistically.

And that is what we *should do*, instead of allowing ourselves to become discouraged by trying to see our way all the way through to a final victory now, when we really have no idea what new developments the future holds for us.

But even more so, we should fix our attentions and concentrate all our energies on crossing the first threshold which lies ahead of us, so that we have a truly viable organization to serve as a vehicle for our Truth and carry us forward to the second threshold and everything which lies beyond.

Building the Movement

A Cosmotheist lecture by Dr. William Pierce given on October 10, 1976 at the office of the National Alliance in Arlington, Virginia.

I talked to you last time about what we want to accomplish, in the way of building our movement, in the next few years. The essence of what I said is this: the goals which lie before us are not political goals in the ordinary sense. We are not thinking now in terms of having won over a certain percentage of the electorate--of having taken a certain portion of the Jews' power away from them--by a certain date in the future.

Instead, our goals are organizational goals. We are thinking in terms of increasing our capabilities. We talked about two thresholds we must cross, the first and more pressing being the threshold of viability, and the second the threshold of aggressive action.

When we have crossed the threshold of viability we will have an organization capable of preserving and safeguarding our Truth indefinitely, complete and undistorted. When we have crossed the threshold of aggressive action, we will have an organization capable of seizing a wide range of opportunities to pave the way for the eventual triumph of our Truth.

Now, it is the fashion these days for organizations of various sorts to pretend, right from the moment of their inception, that they have already crossed the threshold of aggressive action. Typically, they call a press conference, and then, with great flourishes of militant rhetoric, they proclaim an ultimatum. Or they stage some spectacular stunt.

A good example is the Black Panthers. One of the first things they did was muster their whole strength--a dozen or so Negroes--give everyone a shotgun, and then march into the California State Legislature in Sacramento with the shotguns over their shoulders. They began waving their guns and making threats until they were arrested, and the news media gave the incident enormous coverage, greatly helping the growth of the organization.

There are two criticisms which can be made of such activity. First, while it worked for the Panthers, it certainly won't work for everyone. The news media, while not directly praising the armed invasion of the California Legislature, reported it in such a way that it seemed a heroic action: the downtrodden but nevertheless noble, brave, and manly Black taking up arms to gain his rights, etc...

If the sympathies of the media masters and their rank-and-file employees had been different, the action could have been reported instead as a hollow and silly gesture, because the Panthers clearly had no means at all to back up their theatrics. In general, when such stunts are tried by right-wing organizations, that's the way they are reported. In fact, it doesn't even work all the time for the left wing. The Symbionese Liberation Army is an example of a left-wing group which foolishly imagined that it had crossed the second threshold and began acting accordingly. It had not even taken the precaution of making sure that it would have a sympathetic press gallery before it began its theatrics.

But there is also another criticism of this fashion of pretending to be much bigger and more powerful than one really is. Even if it does not make an organization look merely silly instead of potent-even if it works the way it did for the Panthers--it yields, at best, an inorganic sort of growth. That is it results in the mere agglomeration of an undigested mass of members and supporters.

Now, there are instances where inorganic growth is perfectly satisfactory--in the building of front groups, for example, ad hoc organizations with a limited purpose and limited duration.

But for what we are trying to do now--the crossing of our two thresholds--we must have organic growth. Each new man or woman we win for our cause, in this stage of our development, if he or she is to be a real increment of strength for us, must be someone who understands our Truth and makes a full commitment to it. Each new member must become fully integrated into our community of consciousness.

This is quite different from winning the approval of a portion of the public. It is different from selling *ATTACK!* Subscriptions to people who are in

general agreement with our position on regaining control of the news media, for example, or with our position on racial separation. And it is different from most of what we have been doing in the way of interaction with the public in the past. We had a reason for what we did in the past. We had to establish contact with the public. We had to become known to a number of people measured in the thousands, at least--better, in the tens of thousands--so that from those thousands or tens of thousands we could begin sifting out the few, measured in the hundreds, who were ready to make a commitment, ready to join our community. And a newspaper is really a mass organ, by its very nature. It is simply not economically feasible to publish a newspaper for an audience of only a few hundred people, even very dedicated people.

And so in the future our newspaper will continue to be directed toward the public, and we want to see the number of people it brings us into contact with each month rise from the tens of thousands to hundreds of thousands. But we must also do something else, which our newspaper by itself cannot do. That is to devote ourselves to promoting the organic growth of our community. We must recruit, one buy one, the few from the many; we must recruit those capable of making a full commitment and becoming integral, full functioning, fully participating parts of our community. We must find and separate out these few from the many who will only stand on the sidelines and cheer. Finding and winning one such person is more valuable to us now than any public demonstration we might stage.

And this calls for a new type of effort by us. It calls for a much more personal, much more intensive recruiting effort. It will no longer suffice to put a leaflet under someone's windshield wiper or sell him an *ATTACK!* on the street. Now we must also make a personal contact. We must explain, almost on a one-to-one basis, our identity and our mission, the meaning of our Affirmation, and how the life of that particular person will be changed when he or she begins living for the sake of eternity instead of for the moment and begins serving the Creator's eternal Purpose instead of only his or her personal whims.

Each of us must become a missionary for the Alliance, as well as an *ATTACK!* distributor and leaflet distributor. For many of us, that may mean

coming out of the closet, but it must be done.

In order to make this missionary work easier and more effective, we have been preparing some new materials. We already have an Introductory Meeting Tape, about 45 minutes in length, which was designed especially for this purpose. All you need is a cassette tape player and a place where you can bring new prospects, one or two or three--or a dozen--at a time and sit them down to listen. Within a few months --perhaps this year, if we can solve our labor problem in the National Office--we'll have a book in print which presents, in coherent form, the things we've talked about in our earlier meetings, as well as a few things we haven't talked about. It will explain, as simply and completely as possible in a few dozen pages, our identity and our mission, our Purpose. It can serve as a guide for us in explaining these things to new people. And we also have a couple of other things in the works which should help this missionary effort.

But most of all we'll have to depend on ourselves for this new effort to be successful. If we've been keeping our Alliance activities a secret from our friends and neighbors and fellow workers, because we didn't want them to think we're radicals, we'll have to change. We'll have to stop worrying about what the wise guys will think, the people who have never had an idea that didn't come from their television sets. Let them go back to their funny papers and their TV and their Jewish view of the world. We have more important things to do--infinitely more important things.

This new work--this person-to-person missionary work--will be different, and it won't be particularly easy. You may play our introductory tape for 20 or 30 or 40 people before you can find one with the open-mindedness to understand something so different from the Jewish lies he's been taught all his life, and with the character to make a commitment to it once he's understood it. But all that effort is worth it. If each of our members wins for us only one new member each year in this way, then we will double our membership each year.

We will also still be winning new people though our public distributions of *ATTACK!*, as in the past. But the most important activity contributing to our growth in the future will be our new person-to-person missionary work.

This work, for many of us, will be--and should be--at least in part, a transformation of our lives. The way it is now, one can dispose of one's monthly quota of *Attack'*s in a few minutes and then forget about one's obligation to the Alliance until next month's package of *Attack'*s arrives. But this person-to-person recruiting is something one must think about and work at every day.

The work itself, even if it does not go beyond playing our introductory tape for someone every time you find a chance, will serve to raise your own consciousness, of course, just as the little exercise I described for you at one of our earlier meetings. Pretty soon, you should have only one thought in your mind each time you meet someone, or each time you talk to someone you're already met. That thought should be: How can I arrange to have this person hear our tape?

But beyond this increased awareness of a purpose in our social contacts, becoming a missionary for our Truth should change our lives in other ways. Types of behavior which we may have tolerated in ourselves before, when we stood for nothing and had no mission to fulfill will become intolerable when we are fully conscious of our identity as parts of the Creator and our mission as agents of the Creator. Drunkenness, for example. The wasting of our precious time in foolish and meaningless diversions, whether in front of a television set or in some bar or nightclub, for example.

With an increased consciousness of just what our work stands for should also go an increased consciousness of our personal worth. We should all be better people for it, leading lives which are not only busier, because of our additional recruiting activity, but also more dignified, more meaningful, and better examples, for all the world to see, of our Truth applied to daily living.

Why We Will Succeed Where Others Fail

A Cosmotheist lecture by Dr. William Pierce given on October 24, 1976 at the office of the National Alliance in Arlington, Virginia.

I don't think I need to convince anyone here that what we are trying to do is very difficult. It is obvious from our own experience of the last few months that it is not easy to build up our numbers even to those needed for a truly viable organization, which I talked about a few weeks ago. It is not easy to bring new people to our meetings in the numbers we would like.

The difficulties we experience tempt some of us, I am sure, to place less emphasis on the fundamental Truth we express in our Affirmation and to turn instead toward gimmicks of one sort or another. If people will not listen to our Truth, some of us may think, then we should talk to them about things they are interested in: income taxes, school busing, pornography, abortion, the right to keep and bear arms.

Now, there is no doubt that, right now, we could win a greater response from the general public if we stopped talking about our Purpose, our Truth and concentrated all our efforts on one of those topics. We would also be more successful, in a certain sense, if we were careful not to mention the Jews or to talk about race. We could win more people, in other words--we could be a bigger organization--if we would behave like conservatives or right wingers.

The reason is that most people have always been more interested in concrete, personal things like money, sex, or their own safety and comfort than anything else. And they have always been shy of anything controversial, anything that might be inconvenient, or even dangerous, for them to get mixed up with. That's why conservatism has always been more popular than radicalism. And it's also why the two major parties, the Democrats and the Republicans, have always been even more popular. They appeal to the public's base instincts. They promise each segment of the population more of what most of them really want: more money, more comfort, more security.

Now, I'm sure no one expects us to try to out-Democrat the Democrats or out-Republican the Republicans. But we must also understand that, regardless of the difficulties it means for us now, we must not try to out-conservative the conservatives and right wingers either.

Because, while it is true that a conservative appeal, based on immediate self-interest, may win us more people in the short run, in the long run an appeal based primarily on self-interest can't save us as a race. No ad hoc program, no matter how cleverly disguised, is going to achieve our long-range goals for us. We are not going to sneak a sack over the Jews' heads under the pretense of an anti-busing or an anti-tax movement.

And there will be no general awakening, no general uprising of the public any time soon as the result of any conceivable right-wing program. No matter how unhappy people are about what's going on in the schools or about Henry Kissinger's program to liquidate White Rhodesia, the majority of them will keep on voting for the Democrats and the Republicans as long as they think that will allow them to keep their station wagons and all their shiny electrical appliances. And reasoning with them that their children or their grandchildren will be better off if they make some sacrifices now won't help either.

We've talked about all that before. It can be summed up this way: The great majority of people do not behave the way they do primarily as the consequences of either reason or any idealistic impulses. They respond, most of them, to their crudest and simplest instincts: herd instinct, or a compulsion to conform; hunger, including the compulsion to accumulate money and other material goods besides food: and the instinct to avoid dangers and discomforts. Those are the instincts the Democrats and the Republicans appeal to, the instincts the mass media appeal to-and if we want a massive public following, we must ultimately, at some time in the future, appeal to the same instincts. It is no accident that throughout all recorded history, fire and the sword have been the means necessary to bring the masses of people around to a radically new view of things. And the fact is that the other side has all the fire and the swords, so to speak, at this time.

So that means that we must, for some time in the future, remain a minority movement. Not forever, of course. There will come a time of fire and

sword--an ax-time, a wolf-time, as the sagas say--and the great masses will come to see the error of their ways and will be persuaded to change their views and their allegiances. But we have much building to do, much long and hard work to do before we can be sufficiently persuasive.

And the way in which we must build--the way in which we must recruit our minority--is not simply by copying the Democrats and the Republicans, that is, by appealing *at this time* to the same instincts that they appeal to. Because, as I have already told you in our earlier meetings, the relative balance of power between us and the enemy being what it is, we can recruit only fools in that way. Only a fool can believe that he will come out ahead, with more money in the bank or an easier or more comfortable or safer life, by joining our fight, by opposing the Jews and their solidly entrenched power. And we do not need fools for the work that lies ahead of us.

We must appeal to instinct--because that is what motivates people--but it must be a different instinct. And you know what different instinct that is, because we've talked about it many times before. It is the Creator's Urge toward Self-Completion. It is the basic driving force behind the evolution of the Universe. It is the most powerful, the most irresistible force in the universe-potentially. It lies slumbering in the souls of all our people, even though in many it may be as hard to detect as in a lump of clay. In others--in a few-- it predominates over all the other instincts. But even in those few, it is nearly always an unconscious force, unrecognized for what it really is.

It is the instinct, the unconscious drive, which motivates the creative minority of our people, the poetic minority. We see it at work in our inventors and explorers and adventures, in our poets and artists. But we also see evidence of this same instinct in every craftsman who does the best job he possibly can in everything he makes or repairs--not to earn more money, but to satisfy an inner need. And it manifests itself every time we feel a stirring, a response, in our souls to something beautiful or noble or sublime-every time our souls respond to something unrelated to heard instinct or to hunger or sex or fear or greed--the sort of response we have, some of us have, to viewing a beautiful sunset, or hearing a tale of heroism, or first understanding some new secret of Nature, some new mystery of the Creator.

This instinct is, as I have already said, very real. It exists. It is the Divine Spark, the Fire of God, in our souls, and it is potentially the most powerful force in the universe. When it is properly harnessed and directed it will sweep the Jews and all their clever, practical, successful henchmen out of existence forever. The materialism and egoism which they have harnessed and which seem so powerful today will seem like straws in a hurricane. Of that I am sure. And I am also sure that there is no other force which can prevail over our enemies, no clever, right-wing gimmick, no pretending to be an anti-busing movement or an anti-income tax movement to build up our strength without the Jews or the masses realizing what we really intend to do until we suddenly pull the rug out from under them. No, there is no other way but ours. Now, while we are building our strength, we must follow openly and straight-forwardly the same Path we want our whole race to follow one day. That is the way to victory--the only way.

But, as I said earlier, there are many difficulties in our path. This irresistible force we want to harness is, even in most of those where it is strongest, an unconscious force. Its bearers do not recognize it for what it is, as the Creator's Urge in them. Many are confused. Many even work for the enemy, distorting and perverting their creative instinct. So, even though we know what the instinct is to which we want to appeal, we have problems. We must make the minority in whom this instinct is strong, recognize its true nature.

That is a great and difficult task of enlightenment which we must perform. Very great. Very difficult. And you many wonder whether we are really any better off now than we were before I started talking this evening. We already knew we had a big job in winning over enough people to make victory possible for our cause. And it may seem like I've just stated our problem in different words, and that contemplating the task ahead is just as discouraging as before.

But I have done more than just state our task in different words. I have tried to show you that our actual task is one quite a bit different from what it may have seemed. That is, I have pointed out that, instead of trying to win by appealing to an instinct that seems very weak in most people, instead of trying to awaken an idealism which seems completely smothered by

materialism and egoism, instead of trying to make idealists out of materialists--instead of that we are attempting to reach a minority of our people in whom the Creator's Urge is naturally strong and educate them as to the true nature of that Urge. We are not trying, in other words, to coax into life the very weak Urge of the masses but rather to waken into full consciousness the much stronger Urge of the minority. And that is not only an altogether different task, but it is also a much more hopeful one. And when we have accomplished that task, then the other becomes feasible also. Then we can think in terms of whatever it takes to persuade the masses. But the key to victory--the path for us now-- is one of consciousness wakening and consciousness building.

The Trouble with People

A Cosmotheist lecture by Dr. William Pierce given on November 7, 1976 at the office of the National Alliance in Arlington, Virginia.

Many of our people who are attempting to recruit new members, or even to get a new person to come to one of our Sunday evening meetings have commented to me recently how very difficult it is. In the first place they find that people resist new ideas. Most people are pretty much in agreement with what their TV set has told them, and they don't want to be told by someone else that their TV set has been lying to them.

That's the largest category of people that we meet. But even those people who are wise to the lies of the controlled media are not easy to motivate. Some are afraid, even if they won't admit it. They are afraid to say or do anything including joining the Alliance which may cause Big Brother to retaliate against them in some way. They're afraid they'll be fired from their jobs, or that their tax returns will be audited, or that something else unpleasant may happen to them. And then their are the slobs who are just plain selfish or lazy and who just don't care. They agree with us they say, but they can't become members because they need that three dollars a month for other things -- beer, cigarettes, clothes, new records for the hi-fi or what have you. Or they can't come to a meeting because they ordinarily bowl on Sunday nights, or they have to get up at six o'clock the next morning, or it's too far to drive, or they'd miss their favorite TV program or something.

Now when we talk to people like this, day after day, and most of the people that we talk to are like this, they fall into one of the categories I've just described. When we talk to so many people like this, it's easy to become disillusioned, discouraged, and cynical or what's just as bad, to retreat into hobbyism. Well it's a good thing to become disillusioned, to get rid of false expectations but it's very bad to become discouraged, or to become cynical, or to become a hobbyist, and by that I mean a right-wing gossip who subscribes to everything, joins everything, and although he really believes nothing, he makes a great game out of pretending.

The reason that so many of us start off with illusions of easy success is that we tend to judge others by ourselves. We expect other people to react the same way that we do to something which is so obviously true and right and exciting.

I remember the first political magazine (note: National Socialist World) I published ten years ago. I printed and mailed out three thousand copies to individuals, to libraries, news agencies, some prominent right-wing politicians and others. I thought I was dropping a real bomb which would shake up the whole world. I really expected that I would receive long distance telephone calls from hundreds of excited people and that at least a thousand subscriptions would come pouring in. And I also expected that the enemy would immediately begin harassing me and attempting to silence me. And when almost nothing happened I just couldn't understand it.

No long distance calls, no jewish harassment, no signs that my magazine had inflicted a mortal wound on the system. What I did receive was a hundred and twenty or a hundred and thirty subscriptions or about one response from every twenty five persons who received my magazine. People older and wiser than I, told me that I had done quite well to get even that much response.

I had judged others by myself. I had expected the people who received my magazine to read it and then to exclaim, "Ah! Here is truth. Here is righteousness. Here is wisdom. Here is beauty. The man who has dared to publish this has real courage. He has identified the enemy. He has suggested that we fight the enemy and he has offered us a creed to serve as a basis for our fight and for building a new society. Wonderful! I'll do everything I can to help him and to join him in any way that I can."

At least I had expected a lot more than one out of 25, a lot more than the four percent response that I got to react in that way. And actually my real response was a lot less than four percent, probably closer to say one quarter of one percent because most of the four percent who did subscribe were certainly "hobbyists," people who were not interested in really fighting the enemy or in building a new world but only in amusing and titillating themselves, only in pretending to do something from the safety and comfort

of their easy chairs, only in having something new and interesting to gossip about with their fellow hobbyists.

I had expected the world, in other words, to be idealistic and I had run head on against the hard fact that it is not. I had found out the hard way that most people are incapable of recognizing the truth even when their faces are rubbed in it and that furthermore they are not really interested in knowing the truth even if they recognize it. They would just as soon stay with the lies that they have gotten accustomed to and are comfortable with.

I discovered also that people are almost incredibly timid in that they are selfish and materialistic as well and that their only real concern in life is in pleasing themselves and in being safe and comfortable. In other words what our late Secretary of Agriculture, Earl Butz, said about Negroes and got fired for it, is not only true of Blacks but its also true of most Whites as well. (*Editor's note: Earl Butz was asked "why the party of Lincoln was unable to attract more Blacks?" he replied "the only thing the coloreds are looking for in life are tight pussy, loose shoes and a warm place to shit"*) So I lost my illusions but instead of becoming discouraged or cynical I tried to understand what had happened and I think it's important for all of us to understand so that we don't continue laboring under false ideas and don't become discouraged when our expectations are not met.

Before we start looking at the shortcomings of our fellow citizens that we must take into account in our recruiting efforts though, let's remind ourselves of one very positive and encouraging fact and that fact is that no matter how little people seem to be motivated by idealism, still the divine spark, the fire of God is in them because they are, parts of the whole. No matter how much they are like the other animals on this earth, like sheep, even like lumps of clay, they are still the highest embodiment of the Creator.

Men have dreamed great dreams and then worked and fought to make the dreams reality. Civilizations have been built. Mozart and Beethoven and Wagner did compose. Michelangelo and Leonardo and Rembrandt did paint. Shakespeare and Milton did write. Newton and Darwin did commune with the Creator and discovered many of nature's mysteries. And great

idealistic movements involving millions of people have arisen and transformed the whole world time after time.

So let's always keep that in mind. Let us remember that no matter how much trouble we may have with people who will not or can not respond to our message in the way we would like them to, no matter what obstacles we must overcome, the force pushing us onward in our task is the eternal and irresistible life force symbolized by our rune. It's the upward driving force of the Creator seeking self-completion and it can not be stopped. The only question is whether we ourselves, you and I, will play a role in the things that are to come, or whether we won't. Whether we'll help the life force in the accomplishment of its task, or whether we'll stand aside, or even get in the way.

So people are, we are, like many other parts of the whole, animals and animals are motivated primarily by instinct. They are programmed by the Creator to react in certain ways to certain situations. A dog or a rattle snake or a tarantula or an eagle has relatively little to say about the way it will behave, the way it will conduct its life. Its instincts govern it and the same is true of Man with only a slight difference in degree.

Now men can reason and they can do idealistic, or let us say, unselfish things. But as a matter of fact, so can many other animals. Anyone who's ever owned a dog or a cat knows that they can reason although not as finely as man. In the higher animals at least, dogs and cats and horses are capable of unselfish acts. Again, it's a matter of degree -- we're all parts of one whole although we're different parts.

We've made the mistake in the past of imagining that a great gulf separates man from the rest of life, from the other animals. That man is a reasoning, compassionate, idealistic creature, and that the other animals are not. Above all we thought, Man reasons and the other animals don't. Well now we've learned in the last few decades that the ability of non-human animals goes quite a bit beyond the sort of reasoning we can observe in our pet cat's and dogs. Chimpanzees, for example, we know now use not only tools but they also make tools. And they can be taught to communicate with men using a language complete with rules of grammar even though they're vocal apparatus is not suited for human speech.

So the great gulf has disappeared and in its place we have a continuum, a continuously ascending hierarchy of life. The ability to reason and to do other things we once thought of as exclusively human is distributed along this continuum and all we can say is that the ability becomes more pronounced, more refined, as we ascend through the various species toward Man, and then through the various races of Man, and finally through the various individuals that make up our own race. But just as we now must share our so-called human attribute of reason with other animals, so we share their attribute of instinct much more than we were formerly willing to admit. The fact is that although man can reason, its instinct, or inborn behavior which is pre-programmed by the Creator which determines most of what we do on this earth.

Some people, especially those who have been influenced by humanist ideas, that is by the notion that human beings are somehow distinct and separate from the rest of the whole and are the possessors of something called human dignity which differentiates them from all other animals and also incidentally makes them all equal to each other regardless of race, color, creed, national origin or sex, such people may find what I've said offensive but that makes it no less true. And it's interesting to note that the principal propagandists for human dignity are the very ones who best understand the essentially instinctual basis of human behavior and who make the most use of that understanding. They are the skilled manipulators of mass behavior who use the news and entertainment media and all the techniques of Madison Avenue to assure that, on the average, we'll think and vote and spend our money the way they want us to.

They manipulate our sexual instincts and our herd instinct or instinct to conform to those around us, and our instinct for selfpreservation. Just about the way that we use our knowledge of animal behavior to get our domesticated animals, our cattle, our sheep, our horses, to do what we want them to. The only essential difference being that the Madison Avenue manipulators must use a considerably refined technique. Consider, for example, herd instinct, that's a simple name for a very complex phenomena, it governs our behavior in many different ways, some of them quite obvious and direct, others much more subtle. It's not reason but herd instinct which tells us to wear approximately the same type of clothes as the people around

us; to read the same books; to cheer for the same team; to like the same music; and to pay the lip service to approximately the same political, social, and religious ideas. A person doesn't become a Baptist, or a Quaker, or a Catholic through a process of comparing these different sects and then making a rational decision as to which one is best, at least 999 out of a thousand people don't do it that way. A person goes to the church he loves because it's the one the people around him, usually his immediate family, go to.

And herd instinct also plays a very important role in determining people's attitudes towards things like racial integration, racial intermarriage. People will generally be for or against the things that their neighbors are for or against. Again it's not reason which determines their attitudes, not a calculated attempt to curry favor or to be popular by pretending to agree with one's neighbors, at least not in the great majority of cases. Ones beliefs and attitudes genuinely change in order to stay in harmony with what one perceives to be the beliefs and attitudes of those around one and its herd instinct which causes this change.

Now I don't want to spend a lot of time tonight trying to analyze this phenomenon -- it's a complex and tricky subject with all sorts of complications. As just one example, people don't usually remain among the same neighbors all their lives. They move from one part of the country to another to go away to school, to change jobs and so on. And the attitudes acquired in one environment, that is among one particular group of neighbors, take a while to change when a person moves into a new environment, a new group of neighbors.

And since, because of all the moving around that we have today in this country, no environment, or at least very few environments are really homogeneous anymore but instead consist of people from many different environments with consequently different attitudes, is why herd instinct has a little trouble in deciding just which shades of opinion to make a person conform to.

Furthermore there are often conflicting instincts at work simultaneously. Take racial integration, for example. We have on the one hand a natural xenophobia which tends to keep us from mixing with alien races and on the

other hand we have the influence of the manipulators using herd instinct to make us conform to their immediate projected goals of integration and forced equality. But despite the complexity of the instinctual control of our behavior we can make some general observations.

First, the dominate role of instinct in our lives is not, as the liberals would have us believe, something shameful, something to be overcome, something which despite the fact that we share it with other animals is somehow less than human. No, it's simply the way things are and if we look at it the right way then it's pretty hard to criticize the Creator for it. If sex, for example, were a matter of reason instead of instinct, why then none of us would be here. Our race would be extinct, because long ago some nutty religion would have sprung up and declared sex sinful and told us that the only way to get into heaven is to remain chaste but no such religion has ever prevailed though a number have tried because our sexual instinct just wouldn't stand for it. And to our xenophobia we also owe the very existence of our race. It's what has kept us from mixing with non-White races long ago and, thereby, disappearing through the process of amalgamation. In fact, evolution could not take place at all if there were not an instinctive tendency of like to breed with like.

Our reason can easily be fooled but our instincts, in general are far, far wiser, far less fallible. When reason and instinct are in conflict it will generally be the instinct which is right. It's our instincts which show us the way to the upward path and our reason which must be used as a tool to help us in the direction pointed out to us by our instincts rather than being used as a means of opposing these instincts.

But again we're dealing with a complex and tricky subject and we have to be very careful about our conclusions. For instance, I just said that our instincts are usually right BUT one of the ways in which we have been led astray has been through the artificial manipulation of those instincts and in today's unnatural society even we are obliged to buck some instincts, herd instincts for example, in our work to bring about certain changes which will allow a more natural play of our instincts and allow the Creator's upward urge to again become predominant.

There is one firm and safe conclusion we can draw, however, and it's this: our efforts will be more effective, we'll be more successful in recruiting new people the more we are able to work with people's instincts instead of against them. Now we are appealing to just one instinct. It's the highest, the finest, the noblest instinct that we have -- the Creator's urge toward self-realization but we cannot now also appeal to people's cruder instincts, the instincts which, in most people, are the dominant ones. We cannot, at this time offer people safety or popularity or wealth. All that we can offer them is an opportunity to make sacrifices, to undergo dangers and hardships, and to suffer social ostracism for the sake of the Creator's purpose. And that means that our message will find a response only in a small minority of our people at this time. That makes things slow and difficult and often discouraging for us but there's no way around it for a while yet.

The good aspect of this is that we'll recruit only the spiritually best of our people and those are the ones on whom we must build our foundation. But time is also important to us, we have two thresholds to cross which we discussed earlier and we want to cross them as soon as we possibly can. And so we must be thinking now of the ways in which we can broaden our appeal in the future to ways in which we can appeal to people's other instincts in a natural and healthy way consistent with our purpose.

The most important of these ways is the building of a genuine organic community. When we have not just a collection of people paying their dues each month to the Alliance but a real community of men and women and children living together, working together, and sacrificing together for our common purpose, our shared purpose, then we will have come a long way and it need not be an especially large community. What's more important than numbers is the sense of community, the feeling of community. When we have that then we can put our own herd instinct to work and it will be a much more powerful, more compelling herd instinct than that which the enemy is now manipulating because the enemy, in order to accomplish his destructive purpose, had first to set about breaking down and undermining the already existing sense of community in America. Before he could begin employing herd instinct to promote racial mixing he had to destroy the basis on which herd instinct had formerly opposed that mixing. He had to destroy

White solidarity. He had to turn a national and racial community into an atomized mass of individuals, and that's exactly what he's done.

I doubt that anyone here feels a sense of belonging to Arlington, Virginia, say, as a community or to Washington, or Falls Church or Silver Spring, or wherever you happen to live. That disappeared years ago, decades ago in America, and people miss it. There are, I'm sure, a few neighborhoods left in America, ethnic neighborhoods, racially homogeneous neighborhoods, South Boston perhaps, a few other places, but the seeds of their destruction have already been sown and are growing fast and the same is true of nearly all the various Christian churches, all the other social entities which use to provide for people the feeling of community which their souls crave and so it will be of enormous importance to us when we have in the Alliance a real community and can offer to soul-sick Americans the sense of security, of companionship, of moral reinforcement which only belonging to an organic community can provide.

That's what we can look forward to and that's what we must work for now. When we have it then we'll not be obliged so much to buck people's instincts and our recruiting efforts will certainly be much, much more effective. But for now we still have to do things the hard way and it will be slow and difficult for a while yet and all I can say to you is that we must continue building our own consciousness and thus our strength in the ways that I've told you about and we must concentrate our efforts on person-to-person recruiting, each of us every day in the way that I talked to you about a couple of weeks ago, and then we will have a community, and we will cross our two thresholds, and our truth will prevail.

Changes Ahead

A Cosmotheist lecture by Dr. William Pierce given on December 19, 1976 at the office of the National Alliance in Arlington, Virginia.

In the year which lies ahead of us, we must accomplish some things which we started to do this year but have not yet done. In order to accomplish those things we must make some substantial changes in the way we have been going about it. I want to talk to you tonight about those changes, but first I want to review the situation in which we find ourselves and the way we have responded to that situation so far.

Perhaps the easiest way to begin is to refer to the film we saw here last Sunday, *Triumph of the Will*. That film showed us the triumphant outcome of an enormous and heroic act of will by an idealist, spiritually elite minority of the German people to free themselves from Jewish tyranny and cure themselves of the Jewish disease.

After World War I, the Jews had Germany exactly where they wanted her. She was defeated, demoralized, broke, and hungry--in other words, down, and so the Jews began kicking her. They launched a successful communist revolution in Bavaria, under Kurt Eisner. All over Germany they began acquiring the newspapers that were not already in their hands. As the economy collapsed, they took over more and more German businesses, homes, farms, shops, and factories. They slandered the German fighting men who had made such a heroic sacrifice at the front, much in the same way they incited the spoiled and mindless dregs of our own population here against the U.S. armed forces during the Vietnam War.

And everywhere they spread the infection of liberalism. Promoting every form of vice and degeneracy in the name of freedom. Homosexuality, drugs, prostitution, pornography, Negro music, degenerate art--all these things were pushed in Berlin and in the other major German cities to such an extent that Jews and liberals today still look back fondly on the decadence that they generated in the so-called Weimar Republic, which was Germany in the period from 1919 to 1933.

But the German people still had a strong and healthy minority among them which did not succumb to the Jewish poison. They defied the law--they defied the Jews and traitors who had taken over their country-- and they secretly acquired weapons and they trained themselves and they fought the criminals who were destroying their people. Jews like Eisner and Rathenau they shot down on the street like the dogs they were. One of the top communists, a Jewess named Rosa Luxembourg, got her brains smashed out with a rifle butt and her corpse thrown into a canal.

And Hitler and the people who worked with him built a fighting movement which eventually won the support of the great masses of the German people, and they took Germany away from the Jews and the liberals. What we saw last week was the outcome of a 14-year struggle and the beginning of the building of a new German society, a strong, vital, healthy German society with the same spiritual basis that we in the Alliance have today.

In achieving his victory--in his 14-year struggle against the Jews and their allies--Hitler did not compromise or equivocate. He did not pretend to be a "conservative" or a "right winger." He did not have any clever plan for sneaking up on the Jews from behind. He fought them openly and straightforwardly. He denounced them for the destructive parasites and the liars that they were, he announced that he intended to free this people from their influence, and he did it.

Now, what he did in Germany inspires all of us, I am sure. There are few, if any episodes in human history more beautiful and are few, if any episodes in human history more beautiful and 1945--the rise and triumph of National Socialism. That is why the film, *Triumph of the Will*, has such a powerful effect on all of us. And we can learn many things from a study of the struggle of Germany.

But there are also some very significant differences between the German situation and ours today. For one thing, the Germans, even in the most degenerate years of the Weimar era, never sank to the moral and spiritual depths to which Americans have sunk today. The Jews did not have television in those days, and so they were not able to enforce the rigid conformity in public opinion in Germany that they are able to enforce in

America. The Germans had a long and proud tradition of resistance to alien influences which we simply do not have here.

And the Germans did not have some 40 million or so Blacks, mulattos, quadroons, Chicanos, Middle Easterners, Far Easterners, and every other kind of non-White of half-White or three-quarters-White mongrel imaginable in their midst. They were all White, and they had only one enemy in their midst to focus on.

Well, despite the great physical and moral differences between the two situations, we have so far been going about our struggle here in much the same way the Germans went about theirs--that is by openly and straightforwardly exposing and attacking the Jews and the race-traitors who are destroying America. We have never equivocated or compromised. We have said as loudly and plainly as we know how what is wrong here and what needs to be done about it.

But we are not receiving from the American people the sort of response that the German National Socialists received from theirs. We are growing too slowly, and that is very dangerous. We are not recruiting new members fast enough; we are not building the circulation of *ATTACK*! fast enough; we are not increasing our resources fast enough to insure that we will be able to cross that crucial first threshold of viability we have talked about earlier, before it becomes too late.

We must reach the point beyond which that long-term survival of our community and the Truth it embodies can be assured no matter what happens, no matter how bad conditions become or what form of repression the enemy tries against us. We must cross that threshold before the Jews head us off at the pass, so to speak. But right now they are getting to the pass faster than we are.

So that means that, even though we are holding our own now-even though we could continue publishing our newspaper and our membership bulletin and holding our meetings indefinitely--we must do something else. We must reach the pass before the Jews do. The question is: How? How do we grow faster than we are growing now?

I have thought long and hard about this question, and I have listened to many suggestions from our members both here and around the country. I have been able to find only two possible answers.

The first answer takes us back again to the example the Germans set for us 50 years ago. We note that the Germans not only exposed and criticized the people who were attempting to destroy them, they not only published newspapers and leaflets attacking them and held protest meetings, the actually attacked them physically. And I don't mean the way some of our so-called "militant" right-wing organizations attack the enemy today by having shoving contests during street demonstrations or by setting off stink bombs or playing other pranks on them. The German patriots shot them. They beat their brains out. They cut their throats.

And I have agonized over whether we should also do that. I have driven past Henry Kissinger's townhouse probably 50 times when I had to go to Georgetown, and I have convinced myself that we could kill him, to a certain extent--but I have finally had to reject that answer, for this reason: any course of action we choose must not be chosen haphazardly, to suit our whims.

We cannot shoot Henry Kissinger just to see what happens or just because he needs shooting. Anything we do must be planned as carefully as it can be to fit into a strategy for reaching our goals--in this case, for crossing our threshold of viability. And I am convinced that shooting Kissinger would not help us reach that threshold, even if we got away with it so to speak--that is, even if we got credited for it--or suspected of it--without all getting locked up. And that is simply because the situation here is so different from what it was in Germany, in terms of the attitude of the public and the sort of reaction we could expect.

Actually, I think we have to give the German patriots credit for a lot more reckless bravery that we have so far shown. I don't really believe they had yet worked out a long-range strategy before they began to act. In Eisner they saw a communist Jew who needed killing, so they killed him. And that act inspired others to kill Rathenau, who was to them simply a capitalist Jew who needed killing. They had the courage to act without regard for the consequences. And it so happened that the conditions in Germany were not

altogether unfavorable for such a decision. But here it is different, I am convinced.

Anyway, if we wanted to begin physically attacking the enemy now, Kissinger would not be the best target--even though he still has a certain symbolic value. We do not need to begin shooting or stabbing or blowing up the Jews or the Blacks in America half as much as the Whites who collaborate with them. Instead of trying to assassinate all the head Jews or all the militant Blacks we might plan to strike Whites only--priests, judges, politicians, businessmen bureaucrats, editors and writers and news commentators and race-mixers of all kinds--in a sustained campaign until any White who collaborates with Jews or who defiles his race must be constantly in fear for his life. And so that the Jews, without so many White collaborators to front for them-without so many shabbos goyim--must take a more exposed position, so that it is evident to everyone who is running the System. Then after that has been achieved, we could begin dealing with non-Whites.

But the fact is that we cannot yet--or should not yet-- begin such a campaign, because we cannot sustain it, and it would not be successful. We certainly do not want to go out in a blaze of glory like the Symbionese Liberation Army. The issue at stake is far too important for futile gestures.

So if we rule out that answer for now, we must turn instead to the second one, and that is to place more emphasis on building our foundations that we have in the past. That means a shifting of emphasis from attacking the enemy to teaching, preaching, and developing our resources for recruiting. It means less emphasis on the negative, on immediate problems and provocations, and more emphasis on the positive, on our long-range goal of striving toward Godhood.

That may seem contradictory, since the thing we must do is achieve our short-range goal of crossing the threshold of viability-and we must do that as soon as possible, which means we must grow faster than we are growing now. And when one is faced with an urgent problem, an acute problem, one’s natural tendency is to lower one’s sights, forget about longer-range problems, and concentrate all one’s energy on immediate things.

In addition to that, the provocations the enemy presents us with almost daily are very hard to ignore. To allow the people, who write the lies in the *Washington Post* to go unpunished, to fail to take action against the degenerates who promote racial mixing on the television networks, seems dishonorable. When one sees a racially mixed couple in public, one feels a moral obligation to do something. It is a national disgrace that Henry Kissinger has not been shot.

Even if one doesn't take some physical action in these cases, one feels compelled to shout out one's feelings to the public, to expose and condemn the malice and the greed and the foolishness which is destroying our race. One feels compelled to warn the people, over and over again. One feels that one must challenge a situation in which everything rotten and degenerate is held up to praise and everything right and good and noble is condemned.

But that is exactly what we have been spending most of our time and energy doing until now, and, regardless of how commendable or how justified such activity may be, it is not getting the job done well enough or fast enough. It doesn't do much good to say that if we could reach a million people each month with our newspaper and if 500 or 1,000 people came to each of our Sunday-evening meetings, then the types of things we are doing now would be sufficient. The fact is that we have certain resources now, and we are using all of them doing certain things, and we are not getting results fast enough. So we have to use those resources in some other ways instead--ways that will allow our resources to increase faster than they are increasing now, so that one day we *can* reach a million people each month with exposures and condemnations of the enemy and warnings for our people. And so we *can* launch sustained campaigns of direct action which can be maintained in the face of all the repressive power the enemy can bring to bear against us.

So more teaching and preaching and developing our resources for recruiting--a diversion of a part of our present resources from exposures and warnings to longer-range goals, a raising of our sights: Why should this be more successful than what we are doing now?

The answer is: Because of what the American people we're trying to reach are like. Because of the reactions we have observed over and over again to

what we are doing now.

Aside from the liberals and the conservatives, that is, people who, either through wrong-headedness or ignorance, don't agree with us, the two most common negative reactions we encounter are fear and lethargy or lack of incentive. Let's consider fear first.

We find two kinds of fear. One kind is unreasoning fear many people have that if they become affiliated with us in any way, even to extent of subscribing to *ATTACK!* The government or the Jews or the Blacks will find out about it and get back at them in some way. Some people imagine that Blacks in the postal service will notice that they are receiving *ATTACK!* in the mail and will assault them or say something hostile to them and embarrass them. Some imagine that the Jews will find out about them and will do something to damage their business or their credit rating or will somehow get them fired from their jobs. Others have a really pathological fear of the FBI. They are terrified by the thought that the FBI will put them on some sort of "enemies list."

To those of us who understand a little better the way things actually work, such fears seem laughable and contemptible. We may be inclined to say that we don't need such paranoids and cowards. But it is a fact that a very large portion of the population which otherwise agrees with us is afflicted by such fear, and it seriously limits our recruiting.

The thing which makes me feel there is some hope for recruiting many of these frightened people and getting some useful participation out of them is the memory of my own feelings 10 years ago, when I first published something critical of the System. I was afraid then. I was really worried that I might be assaulted on the streets by gangsters hired by the Jews and that hostile Blacks might try to break into my home and harm my family.

I soon found out how foolish my fears were. That doesn't mean, of course, that there are no dangers in what we are doing, but the dangers are not what most people imagine them to be. And I am sure that if we could make the initial step of becoming affiliated with us less frightening, many more people will be able to take the initial step and then, later, overcome their fears and go much further with us.

There is also another kind of fear people have, and that is a fear of doing something or being associated with something unpopular, something which will bring the disapproval of their friends or neighbors or co-workers. It's a manifestation of herd instinct.

Now, the Jews have very wisely blackened, in the public mind, everything in which we believe. They have attempted to protect themselves by making any resistance to them, any White efforts at self-defense, seem disreputable. The average American is more terrified of being considered a racist--even it he is one, and most people are--than he is of being assaulted on the street or arrested by the FBI.
Again, just as with the other type of fear, we may be inclined to hold such people in contempt and to say that any worthwhile person should have the courage of his convictions. But, in fact, most Americans who agree with us do not have the courage of their convictions, and it doesn't do us any more good to lament that fact than it does to lament the fact that people are so blind as not to see what the Jews are up to or so self-centered and materialistic as not to care. That's the way people are, and we can't change it until we can provide a healthier spiritual environment for them.

There are still people left in this country who have not spooked themselves with exaggerated fears of Black mailmen or the FBI and who are not afraid of being called a racist. We want and need such people. But I believe experience is showing us that there just aren't enough such people. We need others too, and if we are to recruit them, we must try to find ways to help them over come their fears.

There is no perfect solution to this problem, I am sure. There will always be people too timid to join us, no matter how much care we take to avoid spooking them. And we will always be too disreputable for some people, no matter how we try to change our public image. But I believe that downplaying the negative a bit and accentuating the positive can help our recruiting a great deal.

I am not talking about compromising our ideals in any way. I am not talking about ceasing to expose and condemn the Jews and those of our own race who collaborate with them. But I am talking about making it a little easier

for those to join us who are not quite as strong or as brave as we would like. And that will mean a shifting of emphasis.

This shift will have to be made primarily in our newspaper and in our leaflets and other printed materials. Some of the things which in the past have been explicit--about physical action, about racial matters and the Jews, will have to be left implicit in the material intended for public distribution.

Now, besides fear, the other problem I mentioned which we have to deal with if we are to grow faster is lack of motivation. Both among the public and among our own members we have a severe problem of inactivity--of people who are not afraid to come to meetings or to distribute *ATTACK's* or to recruit other people, but who don't do these things because they would rather watch TV.

We have not succeeded to the extent we should have in making these people want to participate. And for nearly everyone, that's the key. They have to *want* to do something or they won't do it. A sense of duty just isn't sufficient, except for a very few--too few. Remember, we're dealing mostly with the Spock generation.

This doesn't mean we need a fun-and games approach to our revolution. It's still going to be hard work and sacrifice, and there's no way of changing that. But we can do a better job of motivating people to do their duty. And I believe there are two ways we can increase motivation. One way is though an increased understanding of our long-range goals--that is, through a raised state of consciousness, both among our own people and those we are tying to recruit. The other way is to try harder to have an organization which fills a real need in people's lives.

The first way means more education and more consciousnessraising, with a stress on the message in our Affirmation. It means a bigger effort to make potential recruits fully aware that we are trying to do much more than solve a number of acute social and racial problems now confronting America--that our work is not over when the last Jew and the last shabbos goy have been buried, but that it will really be just beginning then--that the problems of today are merely an initial roadblock which must be cleared away so that we can begin a program of building and climbing that will go on and on, for

generation after generation. And, again, that means a shifting of emphasis away from the terrible and disgusting things that are going on now which we want to stop to the new things that we want to begin doing in a cleansed America and in a cleansed world.
The second way means providing an opportunity for a sense of community in the lives of those who now have none, who feel isolated and alone in a hostile world because their outlook is similar to ours. It means providing a hope of fulfillment, a hope of doing something worthwhile, something with eternal meaning and significance, for those who have the terrible knowledge that their lives now are without meaning or significance and are thus being wasted.

And, again, that means a shift of emphasis from short-range things to long-range things. It means stressing the spiritual basis of our organization even at the expense of temporarily neglecting some of the current problems in the world around us.

It is too often the case now, I believe, that we try to recruit someone on the basis of working with us to halt the takeover of our schools by Black savages or to free our national news networks from Jewish control, and the prospective recruit agrees with us that it would be nice to do these things, but he looks at us-a few hundred people with no apparent resources beyond a monthly tabloid newspaper, and he looks at the enemy's enormous resources, and he shakes his head and says to himself, "No way." He just can't work up any enthusiasm or motivation for trying to do something he doesn't believe can be done. It's just not worth the trouble, the embarrassment, the risk, the expense. So he stays in front of his TV set.

If, instead, that prospective recruit saw in us a spiritually compatible community which he might join, a group of kindred spirits whose beliefs and teaching he found exciting and soulsatisfying in themselves, then he might very well leave his television and participate with us in spreading our message because he wanted to, because he found it rewarding in itself. And so might many others also. And then what had seemed impossible before will have become possible, because we will have become much more than a few hundred and our resources will have become much more than a single monthly tabloid.

Many of the ways in which we will shift emphasis in the months ahead remain to be seen. Some are already in progress. *ATTACK!* will change. Our bulletin will change. We will publish, as soon as we possibly can, a book citing a clear and fairly complete exposition of our philosophy and our long-term goals, that is, of the spiritual basis of our existence.

But whatever we do will remain implicit in and derived from the one, eternal Truth contained in our Affirmation. We will merely be trying new ways of presenting that Truth, emphasizing new aspect of it, drawing new conclusions from it.

And whatever we do will depend upon the full and wholehearted participation of all those here tonight and all our brothers and sisters in spirit and in blood across the continent who also receive this message.

A World Gone Mad

A Cosmotheist lecture by Dr. William Pierce given on January 30, 1977 at the office of the National Alliance in Arlington, Virginia.

A few days ago I was looking through a batch of pamphlets and leaflets published by various groups at Portland State University, which Mike S. brought here with him from Oregon. Some of the material was published by a homosexual group calling itself "Men's Resource Center," and the interesting thing about it was that, if one skipped over the explicitly homosexual statements, the material read just about like the great bulk of the garbage published by non-homosexual, White, liberal groups which is continually coming across my desk. That is, it has the same general tone, the same general feeling. It all reflects basically the same sick and perverted view of life, whether it is from some Christian church group appealing for funds to fight racism in South Africa or from a local so-called "fair housing" group in Fairfax County, which puts out a monthly mimeographed bulletin.

As an example of this similarity, one of the publications of the queer group in Portland is a leaflet announcing a men's potluck dinner at the home of one of the members and requesting, in small print at the bottom, that no one bring any table grapes or head lettuce or Gallo wine--the reason being, of course, that the White growers and producer of these grapes and lettuce and wine are-or were--involved in a dispute with some non-White labor groups. One just knows intuitively that in any conflict between Whites and non-Whites, White liberals will gravitate toward the non-White side. Even when the fight is between two labor unions, in this case the Teamsters and Cesar Chaves' Chicanos, one knows the White liberals will be on the Chicano side.

As another example, one continually runs across the same jargon in nearly all these publication, queer or non-queer: the compulsive use of such words as chair*person* instead of chairman, the breathlessly respectful references to the so-called "third world," and so on.

But, more than anything concrete or specific that one can point to, this material all *smells* alike. I suppose that a connoisseur can distinguish something subtly different in the aroma of queer publication, but anyone can smell the same general stink that comes from everything written by White liberals, queer or not. It is the stink of decay, the stink of death.

I used to have a theory about the relationship between liberalism and homosexuality. It was based essentially on the non-masculine character of liberalism. That's a hard concept to put your finger on, and I'm not really going to try to explain it tonight, except perhaps with a couple of examples. National Socialism is a masculine "ism." Fascism is a masculine "ism" there is a boldness, a forthrightness, an assertiveness about them. And I think it's fair to say that even communism should be regarded as a masculine "ism." at least, in its Stalinist variety. There's certainly nothing effeminate about Stalinism, regardless of how much we hate it.

And please note the distinction between the term "effeminate"-which I mean as essentially the negation of "masculine"--and the term "feminine," which is complement of "masculine." Masculinity and femininity are both healthy, though certainly different, characteristics. Effeminacy, on the other hand, is a profoundly unhealthy characteristic. And liberalism is an essentially effeminate "ism." And I mean, specifically, White liberalism. Jewish liberalism is an entirely different thing. Actually there is no such animal.

As I said, I used to have this theory, but it has a couple of weaknesses. For one thing, it became apparent that, although the great majority of queers are liberals, a great many liberals are not queers. One can almost, in fact, divide White liberals into two neat groups: the members of one group, whether queers or not, display in their personal behavior the essentially unmanly attitude toward life which is a fundamental characteristic of liberalism, while the members of the other group tend instead toward a hard-nosed, aggressive, non-effeminate posture.
Those in the first group are the hand-wringers, the bleeding hearts. They are the ones always babbling about "love," the ones Jimmy Carter was able to con with his big smile and his platitudes during the recent election campaign. They are the mush-headed liberals, the saps, the ones who are

perpetually participating in so-called “workshops” and “rap sessions” and “encounter groups” and “sensitivity seminars.” They wear their neurotic guilt and their selfhatred on their sleeves. It’s almost as if each of them has a sign on his back saying, “I’m White. Please kick me.” those are the ones who fit my theory.

But there are also plenty who don’t. They’re the ones who’ll kick back if you kick them--provided you’re White, of course. There’s nothing mush-headed about them, nothing fuzzy about their thinking. They know how to get the job done. And that job is the destruction of America, the destruction of Western civilization, the destruction of the White race.

They worked to bring about the pardoning of draft-dodgers, and now they are working for the pardoning of military deserters too. They have re-written the public-school textbooks, so that they’re now full of Black leaders of the American Revolution, Black cowboys who won the West, and long, tear-jerking eulogies about St. Martin Luther King, how much we all owe him, and how we ought to hate ourselves because a White man finally got fed up with him and shot him. And they’re scheming now about how they can cancel vital defense-oriented research programs and prevent the development of new weapons for our armed forces.

Every important liberal project is a destructive project--in fact, a self-destructive project. And that gives us, I believe, the clue to the relationship between homosexuality and liberalism. Forget, for at moment, about the sexual aspect of homosexuality and regard it as simply a self-destructive aberration. It is hard to imagine anyone more self-destructive, anyone more obsessed with selfcontempt than a homosexual.

So, now if we take an overall view of liberals, we can see this one, outstanding characteristic which they all share, whether the softheaded or the hard-headed variety: they have all rebelled against their own nature, against their natural role in the world. Some have rejected their natural sexuality; they are the queers. All have rejected their racial role as the natural masters of this earth. For some this racial rejection is turned against themselves personally; they are the soft-heads, the guilt-ridden hand-wringers. Others, the hard-heads, direct their hostility outward, against

Western political and social institutions, and against cultural norms, against White rule or White dominance or the maintenance of White racial quality.

And what a strange thing this liberalism is! There are so many questions we can ask: Is it some sort of perverse reaction to the egoism and materialism which rule our thinking today, and to which we also are opposed?

I don't think so. Liberals hate what they are, their race, their traditions--but self-denial, that is, asceticism of a Spartan life-style, a rejection of materialism, certainly doesn't seem to be characteristic of many of them. They seem to be about as interested in their own bank accounts as everyone else is.

Then one notes the striking liberalism of all the Christian churches in recent decades, and one may be inclined to jump to the conclusion that liberalism is Christianity run wild, a sort of compulsion to carry out the program of the Sermon on the Mount: "The scum shall inherit the earth." But the fact is that, in addition to the Christian liberals, there are many White liberals who belong to no church and profess no Christianity.

Perhaps, then, liberalism is some sort of built-in self-destruct mechanism activated by our unnatural lifestyle ever since the Industrial Revolution--a natural analogue to the instinct which makes lemmings commit mass suicide when their population density becomes too high. Well, the fact is that, although I have puzzled over liberalism and its cause for years, I still cannot claim to understand it. It is just too abnormal, too perverse. Nevertheless, I am certain that our society can be cured of this disease and that, once cured, a relapse can be prevented. It may be, of course, that the disease has already progressed so far that only radical surgery can bring about a cure. I'm rather afraid that's the case--that many of the carriers of liberalism will have to be treated with extreme prejudice, as they say in the CIA.

But the more important question is how to prevent liberalism from recurring, or, if it does recur in isolated individuals, how to prevent it from spreading. And to that we do have an answer. All we have to do is look at the way it has spread in the past.

You know, most of the people today who profess liberal doctrines are not really liberals. They do not hate themselves or their race. They are not really salivating in anticipation of the Whites in Rhodesia being butchered and raped by Black terrorists, even if they do pay lip service to the Blacks. They aren't obsessed by a desire to pull down Western civilization and submerge themselves and their children in a rising tide of colored sub humanity. In fact, they seldom, if ever, even think about these things.

They just want to be fashionable. They just want to have the right opinions. They want to talk and behave the way their TV tells them to, the way the smart set they see on TV talks and behaves. If their TV has succeeded in instilling any feeling of guilt in them, it's a fairly superficial sort of guilt which will evaporate soon enough, after the news and entertainment media are in different hands.

But, despite the fact that real liberals are only a minority of the population, liberalism has spread, and it does have our country and, in fact, our whole race--at least, in the West--in a death grip today. And the reason is that there has been no significant opposition to it--certainly not in the last 32 years.

What more-or-less organized forces have opposed the spread of liberalism? Well, the conservatives, for one. Fifty years ago they were much better organized than today. But their strategy was strictly defensive, a hold-the-line strategy. And their philosophy was defensive too: defend the American way of life, defend the Constitution, and defend our traditions and customs.

The Gentile business community was also an anti-liberal force-that is, until the businessmen were convinced it would be more profitable for them to switch than fight.

And the great masses of people didn't really resist actively at all. Their resistance was only the passive resistance of inertia, the same sort of resistance they put up for a while to everything new or different. Now they are ready to defend liberal institutions and ideas with the same mindless, half-hearted enthusiasm with which they defended the older institutions and ideas.

Liberalism triumphed because those who opposed it--and those who might have opposed it--were spiritually empty. They had no strong, vital, positive spiritual basis for their lives--just a lot of mostly Oriental claptrap. And so the spiritual disease of liberalism really fastened itself on a sort of spiritual corpse--which is what our society was as liberalism began taking over, and still is. Except that today it is on the brink of becoming a physical corpse as well.

And so now we have a government dedicated to deserters and draft-dodgers here at home; to the destruction of the White people of southern Africa: to the further destabilization of our economy; and to continued decadence and degeneracy of every sort: cultural, political, spiritual.

As I've already indicated, I'm afraid the cure for the liberal disease is going to involve some painful surgery. But avoiding its recurrence is simply a matter of never again becoming a spiritual corpse, because liberalism is the sort of disease which, like anaerobic bacteria, can grow only in a vacuum.

Now, everything I've said up to this point may seem like a negative prologue to what follows. It may seem like the establishment of a negative base for our Truth, our program, our philosophy, relegating it to simply a means of plugging up a spiritual vacuum, in order to keep liberalism out. Well, that's an unfortunate way of looking at it.
But it does seem true that often, if not always, mankind must be forced right to the brink of destruction in order for him to be able to summon up the inner strength to take another giant step upward. So one might even view liberalism as a sort of blessing in disguise--a terrible and dangerous blessing, indeed! We may not survive it.

But, really, in a world gone mad a sound mind is much more than merely a defense against insanity. And in a spiritually empty world a healthy soul, filled with our Truth, is much more than merely a defense against liberalism. It is the essential prerequisite not only for the continued survival of our race on this earth but also for the resumption of our ordained mission, which is to be always the pioneers, the vanguard, in the never-ending ascent of the Path of Life, symbolized by our Life Rune.

Our people, our race, has always before been the vanguard of progress: the race which has searched out the secrets of life, peered deep into the inner mysteries of the atom and at the same time into the farthest reaches of the Universe, the only race to have set foot on another world--or, what's more important--the only race to have wanted to.

Yet, all that we have done has been, in a sense, done unconsciously, blindly. We have followed our inner impulse, our inner Urge, intuitively, instinctively, and it has led us upward and upward. But we never really understood the why or the where. We didn't understand the source of our upward Urge. Often we didn't even realize it was there. And we didn't know where it was leading us, or why. We did not understand that we are parts of the Whole, parts of the Creator, and that the Universal Will was acting through us.

And because we didn't understand these things, or didn't understand them clearly enough and didn't make such an understanding the guide for our actions, we made some bad mistakes. We let a type of society grow up around us which is alien to our innermost nature, and we let the disease of liberalism take root in this society and spread until now it is suffocating all of us.

And this alien, diseased society blunted our instinct, confused our instinct, blinded our vision, stifled in the inner voice which had kept us, more or less, on the right track. And so now we are off the track, off the Path of Life. We have lost our confidence, lost our will. We are no longer sure we want to be the vanguard. Why, that wouldn't be fair to the other races!

We are in the process now of giving America back to the Indians-literally, of forcing our brothers and sisters in South Africa and Rhodesia to give their countries to the Blacks, and so weakening our military strength here and in Europe that we are virtually inviting another Mongol invasion from the East. And here we sit, night after night, in front of our television sets, while a gaggle of Hollywood Jews pumps more confusion and guilt into us because our ancestors owned Black slaves.

And so I tell you again, if we ever succeed in restoring sanity to this world, if we are to once again be the vanguard, it will only be after we have

regained our vision, after we have again learned to heed our inner voice: the voice of our race-soul.

And if we are to maintain a sane world, it will only be because we substitute for the unconscious Urge which guided us in the past the conscious knowledge of our identity and our mission, and then make this conscious knowledge the basis of our social institutions, our politics, our legal system, our educational system, and our religion, throughout the White world.

A Program for a New America

A Cosmotheist lecture by Dr. William Pierce given on March 27, 1977 at the office of the National Alliance in Arlington, Virginia.

The topic I announced for tonight is a little misleading. I said I intended to talk about "A Program for a New America," but a more accurate title would be "Why We Haven't Yet Announced a Program for a New America." That is apparently a subject which is on the minds of a great many people. When I talk to a new person who has recently read an *ATTACK!* for the first time, the questions he asks tend to be of the sort: "What do you plan to do with the Blacks?" or "How do you propose to solve the Jewish problem?" or "Do you intend to do away with the income tax?"

And many of our own people, who have been reading Alliance publications for quite a while, ask similar question. Mike S. asked me several questions of this sort a few days ago and Tom O. was pressing me for a program statement on the Jewish problem about two weeks ago. The answer I gave both Mike and Tom was essentially this: We don't have any plan for dealing with the Blacks. We don't have a proposed solution for the Jewish problem.

I have the feeling that neither of them was completely satisfied with this answer, and since the questions were important ones which are also in many other people's minds, and since I have actually given quite a bit of thought to my apparently trivial answer, I think it may be worth while elaborating on it, so you can understand just why that is the only correct answer at this time.

If the National Alliance were a political party; if the Cosmotheist Community were a political party: if I or Mike or Tom were running for a seat in the U.S. Senate--then, of course, we would have to have a program, and we would be obliged to have specific answers to all sorts of questions, not only questions about how we propose to deal with the Blacks and the Jews and income taxes, but about many, many other things also: about wages and prices, about the armed forces, about public transportation, about pollution and energy and so on.

But neither the Alliance nor our Cosmotheist Community is a political party, and I am not and, so far as I know, neither Mike nor Tom is a candidate for the Senate, and so we are not anticipating being in a position next month or next year where we will have to introduce legislation or take other concrete actions relating to the Jewish problem or taxes or anything else. So we do not have to have a program, with specific proposals for dealing with these things.

On the other hand, we could have a program, even though we are not obliged to. Anyone can sit down and daydream about what he would do if he became king tomorrow And, in fact, that seems to be what most small radical groups, on both the left and the right, spend most of their time doing. And nothing sounds sillier than a blustering 15-point ultimatum from a 10-member group of leftist revolutionaries or an announcement by a right-wing "party" consisting of five members and a mimeograph machine that they intend to send the Blacks back to Africa or to do anything else, when they clearly have neither the power to carry out their program nor even the faintest prospect of attaining that power. All they do by announcing a program is accentuate their own impotence. One immediately recognizes them for what they are: children who lack the maturity for coming to grips with the real world and who choose instead to live in their own fantasy world.

Let me back up for a moment. Everyone daydreams occasionally. I can well imagine that thousands of spiritually healthy men in this country have occasionally caught themselves fantasizing, as I have, about being trapped in an elevator for an hour with Henry Kissinger as the only other passenger--and an ice pick. But unless we actually intend to put ice picks up our sleeves and go looking for Mr. Kissinger, right now, it is best to put such fantasies out of our minds and think instead about the things we actually do intend to do. (*Editor's note: Dr. Pierce said the FBI opened an investigation against him on what he said about Kissinger but they could not make a case for prosecution*). Fantasizing is only bad when it begins to serve as substitute for real planning. And the announcement by a political group of detailed proposals for remaking the world is only bad when it serves as a substitute for actually tackling problems of a somewhat smaller magnitude--a magnitude that the group is actually capable of handling or has reasonable

prospects of soon being able to handle. There is a name for the habit of indulging oneself in make-believe as a substitute for the real thing, and we want no part of it.

Now, we are still a small group, we are not a political party, and there's not much chance one of us could be elected to the White House or the Senate in the next few years. But we might win a seat on a local school board, if we put up some candidates. Suppose we did. What about announcing a program then?

Well, if we were serious about wanting to win a school-board election, instead of merely using the election campaign as a forum for attracting attention and expressing our views, we would have an important decision to make; to tell the truth or not to tell the truth. That is, we could, on the one hand, run on a platform consisting of promises to oppose forced school busing--if that were a threat in a particular school district--and to make the schools safe by instituting a policy of permanently expelling anyone caught shaking down another student for his lunch money or assaulting a teacher. We might even go so far as to promise to overhaul the school curriculum, weeding out the phony-history courses dealing with the imaginary gassing of six million Jews and the equally imaginary Black-roots topics. Such a platform would invite the wrath of all the liberals and the minority elements in the districtincluding of course, the media. Nevertheless, there are still enough White people with good instincts left in the population so that such a platform might not frighten them too much. One might conceivably win with such a platform and might not frighten them too much. One might conceivably win with such a platform, although it is certainly not likely, considering the hullabaloo the liberals and the Jews and the Blacks would raise at the very prospect of having such a "racist," such a "bigot," such an "antiSemite" on the school board.
On the other hand, one could tell the whole truth to the public--one could have an election platform which let it all hang out, so to speak. One could explain that it is not busing which is wrong, nor hooliganism by animalistic Black students, but racial integration itself. One could explain that the problem with what the kids are being taught in school today is not that the textbooks contain a few lies about the last war and about the supposed great contributions of the Black man to Western civilization, but that the entire

basis of our educational system is rotten, that the entire American educational philosophy is wrong. And one could give promises to work to remove all non-Whites from the local schools, if elected, and to purge every Jewish and other non-Western influence from faculties and curriculum--promises which, quite obviously, one could not effectively keep, because one would bring all the power of the Federal police state down on one's head if one tried.

Needless to say, considering the brainwashed conditions of the American electorate, the chances of winning a school-board election with such a platform are quite a bit less than with the first platform. And that is true even though one might very well run into less opposition from the media and the liberal establishment with the second platform, because then one could be dismissed as such an extremist, such a nut, that there was no significant danger of one's winning. One's candidacy would just be one of those freaky things we have to tolerate in a democracy, like the candidate the Prohibition Party puts up for the Presidency every four years. He receives very few votes, even from the tee-tattlers, because they see no point in wasting their votes on a man who would not be allowed to carry out his program, even if he won.

To recapitulate: The choice, if we put up a man or a woman for a school board seat, would be this: either to announce a program, a platform, full of compromise and evasions and half-truths--even to lie outright about our intentions, if questioned too sharply by the press: or to tell the whole truth, and thereby turn the campaign into an exercise in futility.

Now, you might very well ask at this point, "So what's the matter with lying and compromising, considering the absolute necessity of what we're trying to do? After all, all's fair in war. And besides, lying and compromising are obviously what it takes to win elections under the present System--in fact, they are inherent, they are inescapable, in any democracy. The average person, the average voter, is never capable of dealing with the truth when it is unpleasant or calls for self-discipline." That's what you might say.

Well, the trouble with lying and compromising is that we would not survive such tactics, in my opinion. I do not believe that any radical group, any fundamentalist group, can survive its own lies, at this stage of development.

It is simply incorrect to believe that one can adopt such tactics without paying a heavy price. That is because we depend almost completely now upon true believers for everything we are doing. We receive economic and moral support, of course, from a large number of people who agree, to a greater or lesser extent, with the ideas expressed in*ATTACK!*, but who do not really understand our basic motivation--and probably never will. Their thoughts and attitudes are too strongly locked into conventional patterns. But the active core of our movement consists of people who not only understand but are totally committed to the basic spiritual values from which all the ideas in *ATTACK!* and everything we talk about in these meetings are derived. Those are the values which are given to us by our Truth, by our Affirmation, which we recite together at the beginning of this meeting.

For the great majority of the people who send us five dollars a year for an *ATTACK!* subscription, it may be sufficient that we are opposed to school busing and to the Jewish domination of the news and entertainment media. But for the people who give up their careers, who expose their families to hardships, who work long hours when others are relaxing, who, in fact, may be called to put their lives on the line for the sake of what we are doing, these superficial things are not sufficient. Their commitment is rooted in the fundamentals. And they are not willing to compromise those fundamentals.

As our community grows, we expect there to come a time when we are large enough that we can diversify our efforts by setting up subsidiary organizations or front organizations which will make whatever compromises are necessary to accomplish specific, limited, political tasks--without our central community compromising the values on which it is founded.

But that time has not yet come, and every new step forward we take now requires the winning of new true believers to our cause, people who are attracted only by the beacon of eternal Truth and not merely by a desire to find quick and superficial solutions to a few acute social or economic or racial problems, They are not, in other words, the kind of people who are continually jumping on bandwagons and the off again--Goldwater bandwagons, Wallace bandwagons, Reagan bandwagons--but people who

make a lifetime commitment to a single Purpose. Those are the people whose hearts and minds we must win now, and so we must not lie and we must not compromise.

Now, up to this point, I've given you two reasons why we haven't announced a specific, detailed program, or platform, for solving America's current problems and building a new and better America. The first reason is simply that we don't want to sound foolish by announcing a lot of plans that we have no apparent prospect for being able to carry out. The second reason is that we are unwilling to say things which we do not believe for the sake of a large public acceptance, because we need those men and women who are attracted by our pure and unadulterated Truth far more than we need a larger public acceptance.

Does that mean, then, that our program is limited to the broad and general goals described on page seven of each issue of *ATTACK!* and that we have no idea about specifics? In *ATTACK!* we say:

Our members are working to build a revolutionary new order of things in American life--a new order based on natural laws.

We want to develop in America a healthy cultural and racial approach to politics reflecting an understanding of authority, discipline, duty, and honor. We want to achieve an organic society which will not only protect and perpetuate the great, traditional values of Western civilization but will purify the Western world of the degeneracy of communism and liberalism.

We want to secure for our people control over our own destiny by eliminating from the nerve centers of our society every antiAmerican and anti-Western influence.

We want to safeguard our racial identity by putting an end to the present insanity of enforced racial integration, which is threatening all involved with social chaos, cultural dissolution, and racial death.

We want to foster among our people, through the recapture of our information media and our educational system, a new spiritual outlook: the outlook of free men living and working in harmony with Nature.

We want to make possible for our people a new way of life, a meaningful and satisfying way of life as opposed to the present rat race in which every man and every woman exists simply as an exploitable economic unit.

We want our country, one day to have a sane policy toward the other nations of the world, in place of the self-destructive idiocy which presently passes for American foreign policy. We need a policy based on a recognition that our interests are bound up with those of the other peoples sharing our common racial-cultural heritage, whether in Canada, Europe, southern Africa, Australia, or elsewhere, and that other races must develop in accord with their own distinct racial-cultural imperatives--without help or hindrance from us except where such development poses a distinct threat to our own security.

You see, that program gives no specifics. It says, for example, that we want an end to racial integration, but it doesn't say how we are going to achieve that goal. It doesn't say what we have in mind for the 30 to 40 million non-Whites in this country, especially if they deicide they want to stay integrated. And it doesn't say how we intend to recapture our information media and our educational system. It doesn't answer many questions which naturally arise about our intentions. It only says, in very general terms, what we want, but it doesn't say how or when, and it doesn't give details. Does that mean that we don't have a more complete program?

Not exactly. We have thought about specifics, and we do have a number of ideas along particular lines relating to these general goals. But we haven't published them--or a watered-down and compromised version of them--and we don't intend to, for the two reasons already mentioned and also for an even more fundamental reason, which I'll tell you about in a moment. But first let me get a few more preliminaries out of the way.

In the first place, the political, social, and racial goals I just read are not going to be achieved tomorrow--or next year. Any really detailed plan of action requires a knowledge of the circumstances, of the conditions, which will exist when that plan is implemented. We know that our goals must be achieved, but we cannot say when, and we have no way of knowing under what conditions. I don't think it is very profitable for us to speculate publicly about what conditions will be like in this country 10 or 20 or 30

years or more from now and then to announce detailed plans based on such speculations. In fact, all we can do, even in private, is tentatively explore various contingencies which might arise, try to estimate the various probabilities, and then think about what we should do now to be able to deal effectively with the broadest range of likely future developments.

In the second place, even if we knew the circumstances ahead and could make a detailed program now, it is not likely that it would be a program we could publish. I see a future for the American people--for White people everywhere-- which is very, very grim. I see a general public which in the future will be even less disciplined, even more decadent and spiritually ill than now, and I see some extraordinarily painful measures being required to restore our people to moral and spiritual health.
I see a future which is red with blood because of the accumulated foolishness of decades, and I hardly think this grim picture is one which the public today wants to look at, nor do I think it will help our cause to try to force them to look at it or at a political program based on it. They would reject it. They do not have sufficient understanding. They do not have the spiritual basis required to understand and accept it.

And that brings us to the essence of the reason for not publishing, at this time, a political program more detailed than the general statement of goals which appears in *ATTACK!* Our Purpose, after all, is not to elect a conservative Congress or to repeal the 14th and 15th Amendments to the Constitution, so that we can return to "business as usual." It is the Creator's Purpose; it is to begin ascending once again the never-ending Path of Life which leads from man to superman and beyond, the Path which carries our race, and what it will become, through higher and higher levels of consciousness toward the total and perfect Self-realization of the Creator.

That is our Purpose, the Purpose for which our program must be designed. It is a program which can, therefore, be only partly political in the ordinary sense and is, in fact, more spiritual than political. And it is utterly wrong to believe that we can achieve our political goals, the political portion of our program, before we have implemented our spiritual program.

That is the fundamental mistake of virtually all the right-wing parties and groups today, whether they are running candidates for office or not. They

seem to believe that they can radically transform the political, social, and racial scenes without a spiritual transformation, a spiritual reawakening, of our people first. It cannot be done.

We have, I am afraid, a natural tendency, a natural weakness, which leads us to this mistake. It is the tendency to place all or most of the blame for what ails us on others instead of on ourselves. It is very easy to blame the Blacks for the fact that our cities have become filthy, crime-infested jungles and our schools combat zones where very little is learned. And it is very easy to blame the Jews too, not only for allowing the Blacks to do what they do, but for the corruption of our economy and the undermining of our national defense.

But it is a fact that when this country was formed we had no Black problem and no Jewish problem. We ourselves, our own people, were in total and complete control of our destiny, and everything that has happened to us has happened, in a sense, with our own consent.

We certainly cannot say that what the Blacks have done to our cities and to our schools was done by sneaking up on us and pulling off some sort of coup. They have done it gradually, over a period of more than a hundred years, and we failed to stop it. We failed to act even before the Jews had captured our news and entertainment media and begun injecting their spiritual poison into us. Just as with the Blacks, we had every opportunity to halt what the Jews were doing, but we did not.

And the reason we did not is essentially a spiritual reason. We allowed ourselves to fall prey to these alien influences because we did not have a spiritual basis for resisting them. We did not have the proper values, the proper priorities, the proper standards, the proper attitudes and goals; we did not have the proper understanding, the proper degree of consciousness of our identity and our mission. Our lives, individually and collectively, were not committed to the One True Purpose. And until we have cured that situation, until we have cured our own inner sickness, we cannot hope to deal successfully with our external enemies.

Now, this cure, this healing of ourselves, is much, more than a matter of education, much more than merely getting the facts to the public about race

and about what the Jews are doing. It is primarily a matter of bringing about the inner reorientation that will give the public the desire and the will to act on those facts. This is something which I have talked about before--it is largely the subject of our Introductory Meeting Tape--and I will not repeat myself on that score tonight, except to recapitulate our reason for our program being of the nature that it is.

Other groups--third parties and fourth parties and what have you -will continue issuing political programs and running people for office. And that is fine. We certainly have no complaint about that. Such activity at least calls public attention to certain problems and serves an educational purpose, although a quite limited one.

But we are fundamentally different from these other groups, and we will remain different. We have stated some, though not all, of our general goals. But our program is not one of working directly through ordinary--or extraordinary-- political processes to achieve these goals. We understand that they cannot be achieved by themselves, without first laying a proper spiritual basis for them. Therefore, our program is directed almost entirely toward the accomplishment of this spiritual prerequisite for our political goals. Our program is concerned now, and will be concerned for the foreseeable future, with awakening a consciousness of identity and mission in an elite minority of our people, a minority in whom the Divine Spark, the Universal Urge, the Creator's immanent Selfconsciousness, burns brighter than it does in the rest, and when welding this awakened elite into a growing community of blood and consciousness, a spiritual community primarily rather than a political one, a community imbued with an understanding of our Truth and unconditionally dedicated to our Purpose, which is the Creator's Purpose.

When this community is strong enough so that it can begin realistically to contemplate the implementation of our political goals in the larger society--that is, when we have crossed the second threshold of which I spoke to you some weeks ago--then, and only then, will we formulate and announce a full and detailed political program.

And I might make one final observation I said our spiritual program is a prerequisite for our political program, but it is not just a prerequisite, not

merely a prerequisite. It stands on its own. In fact, if I had to say which program is of more fundamental importance, I would immediately say it is our spiritual program.

If, by some miracle, we could carry out our political program directly, without a general spiritual reorientation first, I would have no faith in the results. They would not last. But as long as our community survives, as long as there are at least one man and one woman of our race left who are committed to our Truth and able to raise their children and pass that Truth on to them, then even if this country were obliterated utterly, even if Western civilization were obliterated utterly, I would still have confidence in the future and in the eventual implementation of a new version of our political program, no matter how long that might take.

Making Your Life Count

A Cosmotheist lecture by Dr. William Pierce given on May 8, 1977 at the office of the National Alliance in Arlington, Virginia.

As we grow older our attitudes change--not just our opinions on particular subjects, but also our general outlook on life. This changing outlook is manifested in different people in different ways, but there are common elements which apply to most people. For example as most people grow older they become less willing to take chances--chances of any kind. Politically, economically, and socially they become more conservative, more determined to hold onto what they have than to try for something different. And older men are also less willing to risk their lives--even though they have much less to lose--than younger men.

In addition to these things, many men at about mid-life--around the age of 40 or so --go though a period of restlessness, uncertainty, sometimes involving depression or emotional instability. Sometimes during this period a man may do fairly drastic things-change his occupation, acquire a mistress, get a divorce, become an alcoholic.

Now, some Jewish writers have interpreted this period in a man's life in a sexual way-- as, in fact, they seem inclined to interpret everything in life. They have referred to it as a male menopause. They say that at about mid-life a man's virility begins to decrease, and this causes anxiety. A man wants to hold onto his virility, his sexual potency, and he wants to assert his mastery over circumstances in a more general way to reassure himself that he is as manly and as potent as he ever was. Perhaps there is some truth in this view. Sex does play a very important role in determining all sorts of things--although it is certainly not the only thing which plays a role, despite what Freud and the other Jewish writer have said.

And there may also be some truth in the purely hedonistic, purely egoistic, view of the Madison Avenue advertising types whose philosophy is expressed in a popular beer commercial with the theme "You only go around once in life," so grab everything you can. According to their view, a

man--or a woman--becomes concerned toward mid-life that he may have missed something, some pleasurable or exciting experience; he may not have grabbed everything he could have. And so he or she, sometimes will make abrupt changes in sex partners or occupation or lifestyle during this unsettled period, in a frantic effort to pack in a few more experiences while there's still enough vigor left to do it. I have known people to whom this explanation of their mid-life behavior applied pretty well, I believe.

Actually, in our present society one doesn't have to reach middle age to feel a frantic urge to begin grabbing experiences. There are all too many teenagers with this obsession. And there are all too many young men and women in their twenties who are suffering from depression, because they are afraid they have already tried everything once, and there are no new ways left for them to amuse or titillate themselves.

That is only to be expected in this society, with the values which underlie it. Parental permissiveness from birth, unrestrained selfindulgence from the time one can make one's decision, the lifelong abhorrence of discipline--these things lead naturally to the outlook on life expressed in the beer commercial.

But I believe--in fact, I know--that these two views, the Freudian view and the Madison Avenue view, do not provide the whole explanation of mid-life restlessness and uncertainty. For some people, at least, for the more thoughtful ones, the more sensitive ones--and for women as well as men--there is another explanation, perhaps not the sole explanation, perhaps mixed with some of the other elements I mentioned, but still it is there.

It is a nagging question in the back of a person's mind. "Am I making my life count?" A person doesn't have to be a philosopher to ask himself this question. Quite often it's expressed other than the way I just expressed it. One may reflect on one's uniqueness, on the fact that there never has existed before in the history of the Universe, nor will there ever again exist, a creature with exactly my characteristics, another I.

Furthermore, in the billions of years which make up the past and the billions of years which make up the future my 60 or 70 or 80 years is very brief indeed. It is an instant out of eternity. This unique and wonderful

being that I am, the likes of which there has never been before and never will be again, exists only of a tiny moment in the overall scheme of things, and then it is gone. In my brief flash of existence, am I doing what I should be doing? Am I spending my precious instant of existence the way I should? Am I putting the unique and temporary being which I am to its proper use?

This sort of question, this sort of reflection, applies to everyone--or nearly everyone, at least, of our race--in one form or another. And it is a basically different sort of reflection from that implied in the Madison Avenue injunction to grab everything while there's still time. This question, this worry about whether we are spending our lives in the right way is something which comes to those who share our Cosmotheist Truth as well as to those who don't. The difference between the way it affects us and the way it affects others is this: We already know--in *general* terms--what we should be doing. We already know the general direction, the general purpose of our lives, while the others don't.

So they have a double uncertainty. They must grope not only for an answer as to whether they, personally and individually, are doing the right thing with their lives, but they must also try to decide what, in general, is the mark of the right thing. How does one distinguish, in general, between a wasted life and a well-spent life? The result of this double uncertainty is, I believe, a much greater difficulty in focusing on the problem--and on coping with it. Their anxiety is much less likely to be resolved: they are much less likely to find any answers. And the things they are likely to do in response to their unrelieved anxiety will be more erratic, more tending toward emotional instability and alcoholism and other problems than is the case for us.

We already have the general part of the answer. That general answer, as to what we should be doing with our lives, comes from our Truth, as expressed in our Affirmation. And the answer is intimately tied to our understanding of the true nature of reality and, in particular, of our oneness with the Whole, which is the Creator. The answer is tied to our knowledge that each of us, like every other part of the Whole, is permeated with the Universal Spirit, which is the Creator's Will toward self-consciousness, toward self-realization, toward completion. Our proper purpose is the Creator's

Purpose. The proper aim of our lives is advancement along the Path of Divine Consciousness. The goal of our lives should be to carry us just a tiny bit closer to our racial Destiny, which is Perfection, which is Godhood.

So, we have this general knowledge, and that puts us along way ahead of everyone else. But each of us still must answer a very specific and personal question: What about *me*? Am I doing the specific things that I should be in order to advance our general Purpose? After all, I am a little different from everyone else: I am unique. I have different abilities, different inclinations, different strengths and weaknesses. Am I doing what I am best fitted to do, what I have been ordained to do, what will make my life count more? Am I doing what I should--or should I be doing something else instead?

That is the question which each person, ultimately, must answer for himself, for no one can see better into our own souls than we ourselves--at least, not until we have trained ourselves to look there. Even so, one of the purposes of our Community here is to help each member, to the extent possible, find the correct answer for himself. We can do that through individual guidance, and we can do it through collective guidance.

What I mean by individual guidance is that the experiences and insights of other individual members of our Community can usually help any particular member find his own answer.
And by collective guidance I mean that there are certain common factors which can help all of us find the right answers, and by making those common factors a part of the structure and the activity and the teachings of our Community we make it easier for anyone who comes into our Community to lead a life which counts.

Of these common factors the first is knowledge; the second is consciousness: the third is discipline: and the fourth is service. Knowledge is simply an objective understanding of our Truth, as understanding of the meaning of our Affirmation. We have talked about one aspect or another of that meaning in each of our meetings, and we'll continue to do so in future meetings. Our knowledge, our understanding, grows with time.

Consciousness is the next step beyond knowledge. From our knowledge we know what we must do. Consciousness comes when we not only know but

also *feel* what we must do. It comes when we have learned to look into our souls and have seen the same message there that we have understood from our Affirmation. It comes when we have agreed not only outwardly but also inwardly that our ordained purpose is the Creator's Purpose-not stroking our nerve endings; not indulging our whims: not accumulating property or being secure or enjoying ourselves.

And when we have attained knowledge and consciousness, we should also have at least some inkling, some tentative ideas, as to the specific role which we can best fill. Perhaps we will try one thing first and then find later that we can be more effective, that we can count more, doing something a little different. But what is important is that we begin translating our ideas into actions that we begin serving, in one way or another, the one general Purpose which gives meaning and value to our lives, and that is the Creator's Purpose.

And in doing this discipline is both necessary and sufficient. Discipline allows us to focus vague aspirations and tentative ideas onto specific goals, and then it gives us the strength to work steadily toward those goals without hesitating or straying. Our community is, at this time, I am afraid, deficient in discipline. That is mostly because we are still small, and the primary way in which we develop self-discipline is through the discipline imposed on us by doing things together as a Community. This situation will improve as we grow, and at the same time the fourth factor, service, will become increasingly important. That is, the stronger our Community is, the more it can serve our Purpose. And as each of us advances from knowledge to consciousness and finally to service through discipline, we can more and more surely find the answer to the question I posed earlier: "How can I make my life count?" For in the final analysis the fullest understanding of the particular way in which each of us can serve best comes only from the actual experience of service.

Now, our understanding and our consciousness that our lives acquire meaning and value only though serving our Purpose distinguishes us in the most fundamental way from the great majority of the people around us. Let's look at some examples:

On the NBC Saturday Night News at 6:30 last night the newscaster spoke of the rapidly falling birthrate in the United States. The reason for this, he said, is that more young couples today are deciding to improve the "quality of their lives"--enjoying leisure time they wouldn't have if there were children to take care of, buying sports cars and boats and other luxuries they wouldn't be able to afford if they had the expense of raising children. For the newscaster and for the young couples who are not having children the "quality of life" is defined strictly in terms of pleasure. The more pleasure they can pack in, the higher the quality of their lives. The more vacations they can take, the fancier the car they are able to buy, the bigger their hi-fi systems--the more meaningful their lives are.

And I don't mean to suggest that all these people are crude, insensitive types who get pleasure only from drinking and whoring and riding around in big cars. Maybe they also go to the opera. Maybe they collect art. Maybe they are birdwatchers. The point is that it is only pleasure, it is only sensation, and it is only personal experiences which have value for these people. That's the way they define their lives--only with respect to themselves, their feeling and wants and desires nothing else.

But what about the people who do have children? Are most of them really different? And I'm not talking about non-Whites or about White trash who have undesired children because they have too little self-control to use contraceptive measures. I'm talking about ordinary White people who make a conscious decision to have children.

Isn't it true that their reasons are, in most cases, self-gratification? Don't they see having children, raising children, as something interesting, challenging, and even exciting? Aren't most of them people who have decided that life without children would-be boring? Don't most of them see in children an outlet for their affections? How many people today think of child-raising as a service to the race, or a service to anything? Very few, I am afraid.

One has the excuse these days, of course, that there's no point in our trying to out-reproduce the colored swarms of this earth. They are too far ahead of us, and other measures will have to be used to eliminate that numerical imbalance. But the point is that very few even bother to use that excuse.

And I don't really mean to imply that the people who have children are in *exactly* the same category as those who do not, Just as those voluntarily childless couples who spend their leisure time in nature-study, say, or devote it to music--real music, that is --are not exactly the same as those who spend it drinking and whoring and watching TV. We can see a progression of degrees of social desirability in these different groups of people.

But the important truth that I want to point out to you is that all these different types of people, who make up most of the society around us, base the value of their lives on personal pleasure. They found pleasure in various ways, but it is the *one* thing which has value. That is what the larger society is based on-- maximizing pleasure, minimizing pain. The voluntarily childless couple is different only in degree, not in kind, from the average couple with children.

Now, I have stated the foregoing truth in a critical tone. One might suspect I see something evil in pleasure, that I am a later-day Puritan, perhaps.

Well, that is not so. Seeking pleasure and avoiding pain are very natural things, and we are generally in favor of what is natural. Every animal, from the lowest insect up to and including the men and women of our own race, has built into it the tendency to seek pleasure and to avoid pain. It is instinctive. It is what has assured survival, in the past. I have spent many hours watching my pet cats, whom I dearly love, and their whole lives are determined by instinct. They do exactly what pleases them, except when fear of punishment or a being hurt overcomes their desire. The idea of service never enters their heads. And man is pretty much the same.

And yet, there is a difference. Man--our race--stands at a threshold, an evolutionary threshold. It is the threshold of Divine Consciousness, the threshold of understanding and feeling our oneness with the Whole, our Purpose, and our Destiny.

Most men hold back from this threshold. Pleasure and pain are sufficient for them.

But not for us. For us there must also be something more, something in addition to the purely animal. And so we press forward. We take the first, small step across the threshold. And that step brings us into a new realm, where all the bases of value and of meaning are different than they were before. Because now we can see, for the first time, the meaning and the value which our lives can have *beyond ourselves*, their meaning and value in terms of the Creator's eternal Purpose-*if* we so act as to give them that meaning and value.

So, egoism, self-seeking, is the way of most of the world--value based on personal pleasure. But for us value is based upon service to the Creator's Purpose.
A moment ago I said that seeking pleasure and avoiding pain was Nature's way, the Creator's way, for animal survival, for animal evolution. If you want to survive, you look out for yourself.

But now I say this: **For man, from this time onward, egoism is the way of death; and service is the way of life.**
That may sound like a paradox, but it is not. I hope you will think about it.

America the Sleepwalker

A Cosmotheist lecture by Dr. William Pierce given on May 22, 1977 at the office of the National Alliance in Arlington, Virginia.

Recently I was looking again at the picture of DC Mayor Walter Washington in the current *ATTACK!* Again I found it hard to believe. I know it is real, and yet it seems like something from a nightmare.

Here we are, the descendants of the fierce Celts, of the warlike Vikings, and the others--here we are, in the most powerful nation on earth, which our forefathers built from a wilderness they took away from non-White savages--and the capital city of this nation, our nation, is governed by a crew of Black comedians straight out of *Amos 'n' Andy*, by a gang which no self-respecting troop of baboons would tolerate as their leaders for an instant.

Besides the head clown, who has managed to reduce the fiscal situation in the capital to a state of total chaos, to an incomprehensible shambles which not even the best auditors in the country can figure out--and he's done this with a subsidy of nearly a million dollars a day from the Congress--besides Mr. Washington, we have a city council whose vice-chairman was convicted in court last year of biting a White man on the back three times in public--biting him hard enough to draw blood--when the White man momentarily blocked his parking space outside City Hall. And we have another prominent council member whose offices were used as a temporary morgue by some of his own employees who had organized a Black version

of Murder Inc. They would kill people and then hid the corpses in the councilman's offices until they found a better place to dump them.

This absolutely grotesque situation in the District of Columbia might be more believable if America has been invaded by Africa and had lost a war, if we were a conquered nation. But we aren't. Mr. Washington and his friends are all the descendants of our slaves. A hundred years ago they were all hoeing cotton and saying, "Yassah mastah." We put Walter Washington in office. We made the laws which allowed a Black city council to be elected. We are supplying the money which keeps the whole farce afloat-more or less. That's what's incredible. That's what doesn't seem real.

And I know I'm not the only one who feels that everything that's happening these days is just a bad dream, which will go away when we wake up. We received an order last week for some of our "Who's Behind Busing?" leaflets, and the fellow who ordered them sent along a letter asking us to verify the authenticity of the photograph which appears on the leaflets. The photo shows White Federal troops using rifles with bayonets to push young White girls into a freshly integrated school in Little Rock, Arkansas, back during the Eisenhower period. The fellow who ordered the leaflets said some of his friends are claiming we faked the photo. They just can't believe that the action the photo depicts actually happened.

I also remember that we got a number of comments from skeptics a couple of years ago when we printed a photograph on the front page of *ATTACK!* showing Nelson Rockefeller marching arm-inarm in a New York City parade with a Black militant carrying a machete and wearing a helmet with the words "Mau Mau" painted on it. They thought that photo was a fake too. They couldn't believe that the governor of the state of New York, an intelligent, cultivated, White man, would parade arm-in-arm down the street with a Mau-Mau leader carrying a machete--just as some people can't believe that a President of the United States, a White man and a military hero, would order Federal troops to jam White schoolgirls in the backs with bayonets to force them to go to school with Blacks. They can't believe it. They say it didn't happen that we just made it up.

The more I think about it, the more I'm convinced there are a lot of people like that, probably a majority of the White people in this country. They see with their own eyes what's going on around them every day, but they don't believe it. It's just a dream, not real.

I think that explains a lot of things--in particular, why there has been virtually no organized White resistance to the takeover of America.

There are some White people, of course, for whom the dream is not a nightmare at all, but a pleasant dream--one might almost say a wet dream. They are the sick ones, the ones who get a little thrill of excitement every time they read in the newspaper some new instance of the proud White man being humbled by his former slaves. They tremble in masochistic ecstasy at the thought reducing, someday, the whole country--in fact, the whole White world, starting with Rhodesia and South Africa--to the status of Washington, DC, with Blacks being driven around in chauffeured limousines and holding press conferences in their air-conditioned offices, while the Whites work to support their Black rulers. In their twisted minds, that would be real justice. That would be true equality.

But the great majority of White people certainly aren't like that. For them, just as for us, what's happening is like a nightmare. The difference between them and us is that we know it's real, and they believe it's only a dream, only a nightmare, and that it'll go away when they wake up. At least, that's

what they want to believe, because it excused them from having to squarely face all sorts of nasty issues and make all sorts of unpleasant decisions.

I think there is real truth in this explanation of the way people are behaving. I've mentioned people questioning the reality of the photographic evidence we have presented to them of what's going on in the world today. But all of us, I'm sure, have had the experience of arguing with people--not the sick ones, but just ordinary people--who clearly don't want to face the truth about our present situation, who are determined to believe it's all just a bad dream.

You corner a man on the street, and you say to him, "Listen, our news and entertainment media have been taken over by Jews and are being used as weapons to destroy America." The chances are he'll say, "Nonsense," or, "I don't believe it." so you name the names for him, you show him clippings from the Jewish publications in which they brag about their control of Hollywood or of the TV networks, and he'll look uncomfortable and say, "Well, so what? They are good businessmen. They worked hard to get where they are. This is a free country."

If you try to tell him about the race situation instead you'll get a similar reaction. You say to him, "Listen, the Blacks in this country and all the non-White immigrants who're pouring in, they're destroying everything our ancestor worked so hard to build up. They're wrecking our armed forces, our government, our schools, our cities. They're going to destroy not only our civilization but also our race if we don't get rid of them soon." And he'll tell you you're exaggerating. Things aren't really that bad. And besides, Blacks are no worse than Whites. And so you give him the evidence. If you tell him about lower Black intelligence, he'll parrot what he's heard on TV about the intelligence tests being "culturally biased" against Blacks. If you talk about the Black crime rate, he'll tell you it's because they're disadvantaged. No matter what argument you use, he'll come up with a counter-argument--anything to avoid facing the facts and dealing with the problem.

It's a bizarre situation. It's quite plain that the public is suffering from much more than a severe case of misinformation. It's quite clear that they have somehow convinced themselves that all the unpleasant things going on

around them aren't real and that they'll never have to actually face up to them and do something about them.

It reminds me of a cartoon we once printed in *ATTACK!* An automobile with a little boy and his father is broken down beside the road in a pouring rainstorm. The hood is up, and the father is out in the rain, soaked to the skin, struggling without success to change a flat tire. The little boy, about five years old, had just asked the father a question, and the very wet, very exasperated father replies to him: "We *can't* switch channels. This is *real*. This is *life*."

That cartoon suggests something to us, and it is this: perhaps we are trying too hard to tell people that America has engine trouble, that Western civilization has a flat tire, and that all sorts of troubles are raining down on our race. After all, they have eyes too. They should be able to see what's happening as well as we can. Perhaps instead we need to try harder to convince people that no Big Daddy up in the sky is going to switch channels for them before things get too much worse. Perhaps we need to spend more of our time trying to wake people up to the fact that they cannot escape from the consequences of their foolishness, their cowardice, their selfishness, their laziness: that there is only one Reality, and they are part of it.

Perhaps instead of presenting people over and over again with Black IQ scores and crime statistics; instead of rubbing their noses in the bizarre antics of the DC city government: instead of quoting for them the chilling things the Jews are saying about Gentiles in their private publications--instead of presenting all these unpleasant facts, perhaps we should be thinking of ways to make people realize that this is life--their life--and that with life comes responsibility. Perhaps we should be trying harder to show people that they are not mere spectators at the sideshow of life, but that they all have a role to play themselves, they all have a Purpose.

Spectators at a sideshow--that sums up the attitude, the orientation, of most of those who are not sleepwalkers. And the common missing element, whether one is a sleepwalker who doesn't believe that what he sees is real, or whether one is a spectator who believes it's real but thinks it's not his problem--the common missing element is the sense of responsibility which

comes from an understanding and an acceptance of our great Truth, which is that there is but one Reality, and that Reality is the Whole, and we are of the Whole.

In plain language, that means that what those soldiers in Little Rock did to those schoolgirls at Eisenhower's order, they did to us; it was we who were betrayed by Rockefeller when he put his arm around the Mau Mau leader in New York: we are the ones who are being humiliated and made fools every day that Blacks preside over and misgovern Washington, DC: and it is our future against which Jimmy Carter and Walter Mondale and Andrew Young are conspiring when they demand that the White Rhodesians and the White South Africans turn over their countries to Blacks.

We may think we are only spectators, that all these things are only scenes in a dream, but that is not so. We are intimately involved in and responsible for these things. They do not happen by themselves; they happen because of what we do or because of what we fail to do. There is very little which happens in this world for which we are not responsible, either through our action or our inaction. And there is nothing in which we are not involved, nothing which does not affect us.

When a White schoolchild is beaten and robbed of his lunch money in Pittsburg, we are involved: it is our flesh which suffers.

When a White girl in Settle is persuaded to date a Black, we are involved: it is our blood which is defiled.
When the gang on Capitol Hill votes to give another squadron of F16's to the Jews in the Middle East, we are involved: it is our honor and our security which are undermined.

That's true--but there are an awful lot of wise guys, an awful lot of smart Alec's in the world today who'll try to tell you it isn't. They're the fellows who have taken to heart the do-your-own-thing philosophy of alienation which is preached from the TV pulpit. They have learned that it's still possible to make a fast buck these days, to wear the latest styles and drive the newest car, and so far as they care, what happens to the kid in Pittsburg is too bad--but it's his tough luck, not theirs. And what the girl in Seattle

does is nobody's business but hers. And as for the gang on Capitol Hill, well that's just the way it is in politics.

The wise guys think they aren't involved in these things. What's real to them is the money in their wallets--the rest is just a dream.

If a sleepwalker never had to wake up, that would be one thing. But there is an awakening coming, and the awakened sleepwalker is going to find himself in a very awkward situation. All the little problems--in Pittsburgh or Seattle or Washington--which he thought he could ignore or argue away because they weren't real, because they didn't involve him--by the time he finally realizes they are real, that he is involved, these problems will have grown and multiplied a million fold. He will find himself in a world which has been made almost unlivable, a society which has been totally corrupted, an environment which has been irretrievably plundered, a racial milieu which has been irreversibly polluted. That is the danger in sleepwalking. A few minutes ago I said there is a difference between us and most people, in that we know that the things happening around us are real and that they do involve us, while most people don't. And yet a lot of us act as if we're sleepwalking too. We say we know what's going on and that we're concerned about it, but all we're willing to do about it is talk, and even then only to those we think will be sympathetic. We succumb to the temptation to play it safe.
When the Alliance asks people to get involved, to make a commitment, to participate in our program to reach other Americans, too often we hear in response the telltale sign of the sleepwalker: the excuse that one needs to think about it some more, or that one is in a sensitive position and has to be careful not to offend the government, or that one is too busy at the moment with one's business or personal affairs or whatever.

All I can say to the people who make these excuses is--look at this picture of the mayor of your nation's capital. It's real. It's no dream. Whether you like it or not, you're involved.

And if you wish someone could switch to another channel for you, I'll tell you this: If there's to be any channel-switching, we'll have to do it ourselves. No one else will do it for us. And the only way we can do it is by

working together, by participating actively in the Alliance's program of education and recruitment.

What's the most important thing in your life?

By Dr. William Pierce

What's the most important thing in your life? Is it making as much money as possible? Is it getting along with other people and being popular? Is it security? Is it happiness? Well of course most of us would like to have financial security and we would like to be happy, but for many of us there is something more important than security and personal happiness. I'm talking now to some of the more serious minded members of our audience, to the ones who are capable of understand things like ***duty*** and ***personal responsibility***. Duty and responsibility, those are almost bad words these days, definitely not fashionable. We've been conditioned by the media to be suspicious of people who talk about such things.

This is the feel good generation, the MTV generation. But really we know more important than feeling good; is doing good, doing what's right. The most important thing for us is using our lives in the right way. The most important thing is having the right purpose and serving that purpose effectively. We need to look beyond our bank accounts and our personal hobbies and our immediate circle of friends in order to find purpose. We need to see ourselves set in a larger context. We need to understand how our own lives are important as a part of the world around us. Not just the world of here and now but also the world of the future and the world of the past. We need to see our own lives as a part of the historical process. When we do this, when we see ourselves in context, then we begin to understand our responsibility, our purpose. We begin to understand what's really important in our lives. We see that we have a responsibility to those people who came before us and made it possible to live. To the people whose genius work and sacrifice built our world for us, built our civilization for us and gave us our culture.

We have a responsibility to ensure that their toil and sacrifice were not in vein. And, we have a responsibility to the people who will come after us, a responsibility to all the future generations of our people. We must ensure that what we have inherited from our ancestors will be preserved and enhanced and strengthened by us and passed on to those who follow us.

This is the most important thing in our lives; understanding this purpose and accepting this responsibility. At least it's the most important thing for us who are serious about our lives, those of us who have not become corrupted and trivialized by watching too much MTV. So we need to be concerned about what's happening to our world today, we need to become involved in it, we need to accept responsibility for it. That's the whole reason for this talk today, it's to help with understanding what's happening and it's to provide a little push, a little inspiration to get you involved.

First, America is being transformed very rapidly from a white country to a non white country. Second, the Government is deliberately implementing this transformation. Third, most of the white population is not resisting the transformation. And fourth, the mass media controlled by the jews, are providing the driving force for it all. What this means to those of us who feel some sort of responsibility to our ancestors and to our posterity is that our people are being faced with the greatest threat ever, with the threat of extinction and that we must do whatever we can to avert this threat. What we must do, again in roughest and crudest terms is first, destroy or neutralize the two hostile forces which are leading us to our destruction, namely the government and the Jew controlled media. Second, start out badly corrupted and mislead people back on the road to beauty and responsibility. I'm leaving out many important details of course. I haven't even mentioned how we are to deal with the blacks in our midst for example, but that is a detail that we know we can handle once we have taken care of the Government and the Jewish media and begin curing our own people of their present sickness.

So we know roughly what our problem is and roughly what we must do about it. Now we must get back to the details because that is the only way we can make plans and execute them. But, seeing the big picture is important in making plans because it sets the boundaries for us. Once we understand the urgency of our situation, once we understand the finality of the fate designed for us by our enemies, we know we must either conquer or die. If we do not defeat those who intend to destroy us and defeat them soon, then our people will perish forever. What this means for us is that no matter how small our likely hood for success, we must act! No matter how desperate the gamble, we must take it! We must not fail to act! We must not

do nothing simply because no plan seems certain of success. No loss as a consequence of acting can be greater than a loss by failing to act. If we are responsible adults, if we are honorable adults then we must act! There is no acceptable excuse for not acting. Not family obligations, not personal security, not career considerations! There is no excuse! If we do not act then everything will be lost, every reason for living, every reason for which our ancestors lived and worked and sacrificed, suffered and died. The deadly filth of Jewish liberalism will spread over our entire race and destroy it. Irrevocably forever!

I promised you details and now I'm running out of time but here's one detail, no matter what else we do our first move will be to alert all of our people to the situation I have outlined today. That's the first step, education. Education alone is not enough of course but it is necessary. Many people will not want to be educated, they will be afraid to listen to anything which is not politically correct. They will hate us when we try to educate them. They will go back to their MTV but for every fool filled with hate and fear who will not listen we will find a person who already has a understanding of the things I have said today and who only needs to hear us say them in order to gain enough confidence to know that his understanding is correct. And, we will find other people who have not yet achieved understanding but whose hearts and minds are open and can accept the truth when it is presented to them. And so that is our immediate task, yours as well as mine. We must reach out to our people, we must alert them, we must educate them, we must encourage them and we must inspire them.

Here is a beautiful wonderful thing, when you reach out to other people to encourage and inspire them, you yourself will be encouraged and inspired when you find out how many other people there are who share our concerns, our feelings, our values, our sense of responsibility you cannot help but to be encouraged. Even the hatred you encounter from some people, especially the people in the controlled media, will be encouraging for you will understand that they would not hate us so much if they did not fear us and the reason they fear us is that deep inside them they know that what we say is true. So let's get out there, all of us and start looking for encouragement.

Out of the Darkness

By Dr. William Pierce

TWO THOUSAND years ago the poet Ovid wrote that night is a sadder time than day. I know that's always been true for me. When discouraging thoughts come, it's usually at night.

Actually, I'm pretty cheerful most of the time. But it used to be that, occasionally, when I was working alone in the National Office late at night, a black thought would come into my mind — always the same thought. It was that there's not enough time to do what I must do. It was that something will happen to me before the Alliance is strong enough to survive and continue growing without me.

Then a feeling of desperation would come over me and I would have to fight off an almost overpowering urge to do whatever I could to speed things up — to go back to the quick and dirty methods that I had tried in past years. Now, I didn't yield to that urge because I had already found out the hard way that the quick and dirty methods don't yield lasting results. I knew that we had only one shot at winning this war we're in, and it has to be a good shot. We can't miss. We can't build something that is flimsy or false. We have to do it exactly right, or it won't work. But doing it right sometimes seems painfully slow. And it would be futile, selfdefeating, if in my care to do it right I didn't get enough of it done so that others could carry on before I was overtaken by disease, or by an accident, or even by an assassin.

Now, in a sense, this black thought which used to creep up on me late at night, was the thought of death, the fear of death. We're all mortal. We all know that we have to die — though no one wants to. The way we've dealt with this fear of death in the past has been to identify ourselves with something immortal, to think of ourselves as part of something in which we can continue to live after our bodies are gone. Patriots have identified themselves with their countries — often so strongly that they were almost eager to die in order to advance the interests of their fatherland: the land of

their forefathers. It was easier to be patriotic, of course, when our country still belonged to us, when we were able to associate a particular village, or farmstead, with our ancestors for several generations back; when the graves of our fathers, and grandfathers, and great great great grandfathers, were around us — and so were their works: the fields that they had cleared, the buildings that they had built, the trophies they gathered in their lifetimes, the records they left behind them. We could easily fit ourselves into the pattern of generations and centuries, and be content in the knowledge that our own works, and trophies, and records, would also be preserved, and would become part of the lives of our descendants. We would fight anyone who threatened that pattern. We would die in order to preserve it, so that we wouldn't be forgotten, so that we would always have a little niche in the memory of all the generations which were to come.

Today the whole pattern has been smashed to bits and ground into the mud. We've lost our roots, our sense of belonging, our connection with the past and with the future. We can't count on being remembered. In fact, if current trends continue for a few more years, and Martin Luther King's dream of "full equality" is realized, then our grandchildren won't even know who their fathers are, much less their grandfathers. So patriotism provides little comfort for mortals these days.

And it's no wonder that many people are searching for something else, besides their countries, to identify with. For me that something has long been the whole universe. My life is part of its life and I know that the larger life of the evolving universe will go on no matter what. That's my religion, or part of it. But it's a rather impersonal religion, and on dark, lonely nights at the office, it does not by itself provide enough comfort to keep dark moods away. There is in all of us, I believe, a need for a more personal identification with something immortal. We need more than merely the knowledge that each of us is a momentarily glowing spark of individual consciousness in a conscious cosmos — a cosmos which, even as its overall brightness grows, witnesses the winking on and then out again of billions of individual sparks.

We need, in addition to that, the knowledge that we as individuals *make a difference*. We need the knowledge that we can make a mark on the world

through our own efforts, and that the mark we make will last. We need to know that our personal contribution to the life of the universe will be remembered after we are gone — that others will add to it and help it grow — so that ten generations from now, or even a hundred generations, the record will still be there. There will be someone then who will be able to say: Back during the great struggle, ages ago, when the race nearly perished, there were a few men and women who were on the right side; a few who did what had to be done; a few who made the difference; and even today, centuries later, we remember their names and their works.

That's the sort of knowledge which is able to overcome the fear of death, the sort of knowledge which gives each of us a personal connection to the infinite. It's true that the self-consciously evolving cosmos, of which I am a part, is the ultimate reality. But it's also true that the Alliance provides my personal connection with that ultimate reality. The Alliance is the means by which I, and many others, can make individual contributions to the future. The Alliance not only magnifies our efforts — gives us leverage that we wouldn't have if we were working on our own — but it also provides a safe repository for our contributions, makes them into lasting contributions. And as it keeps them from being washed away in the growing tide of chaos on the outside, it keeps them in place long enough for another member to add his own contribution on top of ours, and then for another to build on top of both, and so on.

For example, if one of our members writes a book which is a valuable contribution to our overall effort — say, member William Simpson and his Which Way Western Man? — then he doesn't have to worry that it will immediately disappear into oblivion when he dies, or is no longer able to promote it himself. He knows that even after he is gone, the Alliance will remain to continue distributing his book, continue reprinting it, magnifying its effect, until another member is able to build on that work with a book of his own, which advances the Cause still further.

That, of course, is the theory. The trouble is it has been a pretty shaky theory in the past, primarily because far too much was dependent on a single individual: me. Who could be sure whether I would last from one month to the next? Who could know whether or not all of the hard work,

and money, and time, he was putting into the Alliance would be wasted? Because I might, at any minute, give up and announce that I was tired of butting my head against the wall, and that would be the end of it.

From my own viewpoint things were a little different, but still not particularly encouraging. I knew that I wouldn't give up, but I could see others giving up all around me. It seemed that every time we would manage to struggle ahead a step, we would slide three quarters of a step back again. And I knew that we were not strong enough to keep going ***at all*** if I quit, which meant that I had to hang on and keep on pushing things forward until we reached a critical point where I could stand aside and things would keep moving without me, because there would be the right people, ready and able to take over all of my responsibilities. My concern was that nothing must happen to me before we reached that point. From a purely selfish standpoint, I didn't want my spark to wink out without making a difference, and the black thought that kept coming to me late at night was that I was losing the race, that I couldn't reach that critical point soon enough.

It was never a matter of quitting. I never worried that all of my hard work was being wasted in the sense that I could have been spending my time more enjoyably. From the time I started, there was only one thing that I could do — even if there were no hope at all of winning. I couldn't stop even if I had wanted to. Nevertheless, whether I was working willingly or unwillingly, the occasional latenight feeling that it was all for nothing was quite distressing.

Fortunately, daylight generally had the effect of dispelling my gloom, and so I was able to present a cheerful face to the world. Now, the only reason that I'm making this confession to you is that my black thoughts are a thing of the past. If I still had them, I certainly wouldn't tell you about them. But the fact is that I have not been gloomy about our prospects for at least the last year– and I still work late, alone, in the National Office at night. What's made the difference is the results of our recruiting during the past year.

For the task that the Alliance must accomplish, ***quality is everything.*** In the last year we have been winning commitments from people who have what it takes to get the job done. Attendance at our convention this year may be up only forty per cent. over last year, but the number of people in the Alliance

who have what it takes has doubled. We're finally getting the good ones now substantially faster than we're losing them — and, really, we've just started.

For years, we were bogged down in the childishness — the make believe — the buffoonery — the stupidity — of the right wing. That's no one's fault but my own, of course — because I knew nothing else but the right wing approach. I really thought that populism, an appeal to the dispossessed, an appeal to the socalled White masses, was the way to proceed, the way to gain strength.

And I was often in despair, when I finally realized that it wasn't; when I saw how few people we were winning in whom I could have any confidence at all. Changing our approach was difficult. It meant breaking some bad habits that we had acquired. It meant alienating a certain clientele that we had attracted, whose continued support I was then convinced that we really needed.

But we did change. And, within the first six months, I could begin to see a real improvement. The right wing kooks stopped coming around, and in their place came people that I could be ***proud of*** — people in whom I could have confidence. That's when the late night despair disappeared.

We have a long, a difficult, and a dangerous road ahead of us yet. There will be many casualties along the way. We'll make more mistakes, certainly, and we'll have to correct ourselves many times. We may yet be overwhelmed by the enemy, or we may be too slow and be overtaken by circumstances — but I'm now convinced that we ***can*** reach our goal.

I can foresee the time now when it will no longer make any difference what happens to me, because there will be others who will keep the spark glowing, and will make it grow brighter and brighter with each passing year. I foresee immortality for all of those who have nourished the spark and who will nourish it in the future. I see more people — like you who are here with me tonight — joining our Cause every month, and every week. I foresee a growth, and a strength, and a capability for the Alliance, much greater than we have ever known before. I foresee it not in the distant future any longer, but in the time immediately ahead of us, as you go forth

tomorrow and recruit for our Cause other men and women like yourselves. Thank you.

Part 4. Appendix: Intimations of Cosmotheism

EDITOR'S NOTE: The following essays will illustrate some of the earlier and later intimations, in the works of other writers and thinkers, of the central ideas of Dr. William Pierce's Cosmotheism. Even the reader who is not a devotee of Wagner, or familiar with Bernard Shaw's interpretation of his Ring *cycle, should bear with Mosley's essay: it will prove illuminating and inspiring.*

Wagner and Shaw — A Synthesis

By Sir Oswald Mosley

THE MAN OF ACTION in the realm of art is a helpless being. If he has even the beginning of the sensitivity which is as essential to great action as it is to great art, he is irresistibly drawn to the luminous world, but within it he is an ingenuous, defenseless and, indeed, pathetic intruder. Yet his position has at least the compensation that he is not expected to talk sense, and certainly not to defend his strange and uninformed opinions intelligibly and effectively. He has the chartered license of the innocent as surely as the artist has in politics.

There is some relief in this situation; after the hard sword-play of realist politics in which a slip means dialectical death, it is soothing to play with light, bright foils in an exercise where we can make complete fools of ourselves without even a scratch. And the turn of the year is a pause on the

road between two Bayreuth festivals, where we live a little in the mood of the great sagas and reflect on the further human possibilities.

This is the time to re-read Shaw. How brilliant he was, and what insight he possessed, what a great creature of both mind and character. How much I wish that in youth I had then had the wit to ask him all the questions I would like to ask him now; how tragically often we feel that about old men we knew and loved when we were young. Above all, I would want to press him on the point of Gotterdammerung whether, indeed, it was an irrelevant, redundant addition to The Ring, previously conceived and long subsequently executed as a grand opera, wantonly, almost carelessly attached to a supreme epic of the human mind and spirit: or whether Wagner was seeing once again a far vision, further even than Shaw could see; just as in Parsifal he saw beyond the reproaches of the suffering Nietzsche to something very near to the younger man's third metamorphosis — the unknown state beyond the superman — while Nietzsche felt only an intolerable loneliness at the seeming apostasy of the one other mortal who could sense the being beyond man.

It is, of course, possible to overestimate the reasoning as opposed to the purely intuitive faculty in a great artist. Wagner himself wrote to Roeckel on 23rd August 1856:

Can an artist expect that what he has felt intuitively should be realized by others, seeing that he himself in the presence of his work, if it is true art, feels that he is confronted by a riddle, about which he, too, might have illusions just as another might?

Shaw wrote, when defending himself from a charge of presumption in interpreting Wagner in a manner that was at variance with some of his expressed opinions:

Nearly half a century has passed since the tetralogy was written and in that time the purpose of many half-instinctive acts of genius have become clearer to the common man than they were to the doers.

He might here have interpolated his reference to himself and Shakespeare in another context, where he explained that he could see further, not because

he was greater than Shakespeare but because he was standing on his shoulders — a charming tribute from posterity to great predecessors which, always, contains a profound truth. So, when Shaw disputes with Wagner his own meaning, I may be permitted to dispute with Shaw certain aspects of his interpretation.

Space does not here permit a recapitulation of his whole theme, but only of that part of his thesis which is germane to this argument. In this affair no reader should take Shaw at second hand; he should, himself, not only enjoy the brilliance of the exposition, but follow in every movement one of the furthest flights of this superb intellect, which is matched only in range and power by his Methuselah. It is, also, happily, very free of that strange clowning with which an oversensitive nature protected itself from the laughter of clowns by the odd process of getting the laugh in first. Entertaining as many of the jokes are, they always jar a little on any reader who is absorbed in the real profundities of Shaw's thought, which are sometimes almost entirely concealed by the mask of comedy; although he was really an Irishman, the Germans might find, in this respect, he was "English, all too English."

May I be permitted to assume a familiarity with Shaw's work, and to remind only of the themes which affect this discussion. Shaw saw in The Ring a mystic interpretation of modern civilization. In his view "The dwarfs, giants, and Gods are dramatizations of the main orders of men: to wit, the instinctive, predatory, lustful, greedy people; the patient, toiling, stupid, respectful, moneyworshipping people; and the intellectual, moral, talented people who devise and administer states and churches. History shows us only one order higher than the highest of these: namely, the order of heroes." The only order of heroes which had then appeared was that Siegmund generation of brave but ineffective revolutionaries, which the Gods of the existing system had been able, albeit with some misgiving at the time and some disastrous after-effects, to destroy. The character of the Siegfried generation of heroes — the order of heroes which was subsequently to succeed for a period — created some disagreement, or misunderstanding, between Wagner and Shaw; this is our subject.

An essential key to the riddle is a proper understanding of the character of Brünhilde in Shaw's thesis: he believes her to be the "truth-divining instinct in religion"; she is the "inner thought and will of godhead, the inspiration from the high life to the higher that is its divine element, and only becomes separated from it when its resort to kingship and temporal power has made it false to itself." Brünhilde is to the high god Wotan, who represents the highest prevailing order of men, his true will, and his real self: he speaks to her as to himself. She is that "soul in godhead" which "cares only to make the highest best and the best higher," but when godhead has established its domination over the world by a mighty church, compelling obedience of its formidable state organization, through its ally, the law, and when godhead itself becomes a prisoner of these regulations, conventions, customs, inhibitions, (which the church, in Shaw's sense, represents) the "very dearest soul of godhead" can work nothing "but the confusion and destruction of the existing order" until it passes "completely away from godhead, and is reborn as the soul of the hero." Such it seems are the main themes of Wagner's great allegory as seen through the eyes of Bernard Shaw, the fullness of whose extraordinary gifts, both of reason and intuition is still to be recognized.

When we consider the properties of the ring, the symbol of power which the dwarf Alberich has forged from the stolen gold of the Rhine, we approach the central point of the argument. It is clear that even in the view of Shaw the ring did not simply denote power through money; this is strange, because a realization of the higher potentialities of the ring should have induced in him some reconsideration of his summary dismissal of Gotterdammerung, as we shall see later. It is true, of course, that the ring in the hands of the usurious dwarf Alberich was simply the power of money, because money was all that he understood. At most, the only further use of the ring to him was power over his fellows — his craftsman brother Mime and the Niebelungen in general — by a satisfaction of the will-to-power in the narrow Adlerian sense of the desire to dominate. At its lowest, this is the will-to-power of the man who finds a crude delight in cracking the whip and compelling obedience, without purpose except fulfillment of the lowest needs of lust, luxury, and the basest of all pleasures, bullying. But the ring, like all power in finer hands, could serve altogether different purposes; it could become the instrument of the will to the highest achievement, the

most sublime and beautiful creation. Wotan felt it "his highest duty to take the power out of such evil hands and use it in the interest of godhead."

In fact, being the embodiment of the established order he is ready to use some very dubious methods to get power into the right hands and keep it there. He is not even ready to yield the ring in exchange for Freia, the goddess of beauty and happiness, whose presence is essential to the very existence of the gods. The other gods cannot persuade him that Freia is worth it, "since for the highest god love is not the highest good, but only the universal delight that drives all living things to travail with renewed life. Life itself, with its accomplished marvels and infinite potentialities is the only force that godhead can worship." It is only "when Erda, the first mother of life, rises from her sleeping place in the heart of the earth, and warns him to yield the ring" that he obeys. The reason for her warning is rather clearer in the text than in the interpretation of Shaw, which is strange; for once his almost suspect lucidity fails him. On the whole it appears from the text that she warns Wotan he will "brood in care and fears" if he retains the ring which is power; and, so far as the care goes, at any rate, she was undoubtedly right! "If then care shall torment me, thee must I capture, all must thou tell me!" replies Wotan. But Erda eludes him and disappears in the chasm where the other Gods prevent him from following. So Wotan turns from this dark, unknown care to the world of known and proved delight "To me, Freia! Thou shalt be freed. Bought with the gold, bring us our youth once again! Ye giants, now take your ring."

The old order, the highest type of man that society has yet evolved, fails before the supreme decision. He will not sacrifice beauty of life to live with the care which is the only personal gift of the instrument of destiny. He sets joy before mission. If Shaw had studied this passage a little more deeply, he might have spared his censure of Gotterdammerung.

The great remaining question is whether even the hero is capable of that high decision. It was at this point that Wotan failed — even the high god representing the highest type of existing man when he encountered the terrible condition attaching to possession of the ring. He who commanded the power of the ring must renounce love. The dwarf Alberich had been driven by the refusal of love to renounce this most intense human happiness

as no other man had been able to do; so he was able to ravish the gold which the Rhine maidens and all others believed to be safe, because no man could bring himself to that final renunciation. It was harder for the high god, the most supremely gifted of men, to renounce love, because all love and beauty were his for the asking, than for the dwarf whom love had spurned. So the highest failed where the lowest had succeeded.

Shaw realizes in another context that Wotan "could not bring himself to forswear love," but he does not appear in his analysis of the fourth scene of The Rheingold to have grasped the full portent of the god turning back beneath Erda's warning, away from the cares of a supreme mission to the easier and ever-alluring choice of protracted delight. But it is at this moment, both in the text and in Shaw's interpretation, that the god first realizes his own inadequacy: he knows now that the old order has failed, but Shaw ascribes this more to a variety of individually valid reasons than to failure in the supreme test of choice between joy and destiny. Now occurs to the god for the first time, as he enters Valhalla, the thought that the old order must be surpassed; the life force must rise again from the god to the hero, "to the creature in whom the god's unavailing thought shall have become effective will and life." Shaw might here have quoted one of the deepest, most vibrant urges of Nietzsche "Sienen willen will nun der Geist, seine Welt gewinnt sich der Welt verlorene." The world awaited the heroic movement, which combines mind and will.

The question remained whether even the hero would be great enough. The young Wagner answered 'yes' in Siegfried, and the old Wagner answered 'no' in Gotterdarnmerung: that is the point which I believe Shaw missed; (perhaps we can now see further than Shaw, as we are standing on Shaw's shoulders). But this pessimism, or rather warning, of the old and worldly-wise Wagner, need not be the last word: a man with so deep a sense of the organic being of nature and destiny would never think in terms of last words. After Siegmund who failed, came Siegfried who succeeded for a time; then must come the great third wave. But this triumph, this supreme achievement, the holy gift of creation, still, and always, demands the same price, imposes the iron condition of the last renunciation; all lesser love must pass that the greater love may be realized. So man reaches the Platonic apotheosis, from one fair form to all fair forms.

It is at this point that we must pass beyond Shaw who sees in Gotterdammerung, as Nietzsche saw in Parsifal, the betrayal of the hero, the higher man who surpasses present humanity; they both believed him, for rather diverse reasons, to be not only desirable but essential. Yet, was Wagner's vision an abnegation of the higher conception, a reversion to the thing it had superseded, or a new and necessary superseding of the higher, which was still inadequate to the supreme purpose? In Zarathustra, beyond the lion which represents the superman, comes the child which combines both the will to achievement and the will to beauty, "ein aus sich rollendes Rad, eine erste Bewegung, ein heiliges Jasagen." If that, indeed, was Wagner's dream, Nietzsche could not complain, and Shaw would not; yet neither realized it.

But let us first see why Shaw thought Siegfried was the natural, logical and perfect end of the great epic; a conception which, in his view, made Gotterdammerung a mere grand opera, an irrelevant afterthought however inspired the music, a banal reversion to a trivial drama of human love. Siegfried was to Shaw the highest idea, beyond whom he could not see; and, except for his mystic moment in the third metamorphosis which he admitted he did not understand, the same is true of Nietzsche.

Siegfried is the revolutionary hero of the northern sagas; Siegfried, too, is Hellenism: Goethe's dream union of the romantic and classic movements come true. To meet him is, indeed, a moment of rapture to sentient natures who live beneath contemporary civilization: not only do they say, "verweile doch du bist so schön," but the exquisite memory of that moment, in a world which falls so far short of it, holds them for ever. It is inconceivable, a thought too bitter, that, when he comes at last, even Siegfried fails. How great the effort of mind, will and spirit to realize there must even be a jenseits [beyond -- Ed.] Siegfried. It is the eternal genius of Wagner which alone sees the end necessity and senses the final beauty in the enchanted land of mingling shadow and sunshine where art in music and in poetry foresees thought.

To Shaw, the triumphant Siegfried — striding through the flames of convention and inhibition, after the overthrow of the old order, to his marriage with divine truth for the achievement of the new revolutionary

world — was the dream which must come true, after the bitter failure of that movement of men he knew so well, the Siegmund generation, to whom the gods had given but one gift, the art of living without happiness. It was too soon to know and, certainly, too soon to face the necessity for that last effort, which we now know and face; there is something even beyond Siegfried, and it must come.

But how far Siegfried took us beyond the present. “I built up with my reason an optimistic world on Hellenic principles, believing that nothing was necessary for the realization of such a world but that man should wish it . . . I conceived the personality of Siegfried,” wrote Wagner, in the days when he did not understand the limitations of pure will, that first necessity of all effective human actions, but not the only essential gift. Previously, as Shaw wrote, “although men felt all the charm of abounding life and abandonment to its impulses, they dared not, in their deep self mistrust, conceive it otherwise than as a force making for evil — one which must lead to universal ruin unless checked and literally mortified by self renunciation.” Wagner and Nietzsche, in this supreme conception they realized together, relieved us from the chains of centuries, and, in this respect, we must feel about them as Goethe felt about Luther. No wonder that for Shaw, as for Nietzsche, Siegfried was enough. Here was the new man “caring nothing for the gold,” from whose forehead looked out Wotan’s own higher nature, the eye that it cost him to wed and maintain the established order of the old world. Siegfried embodied Shaw’s real desires: “It is necessary to breed a race of men in whom the lifegiving impulses predominate. We must, like Prometheus, set to work, to make new men instead of vainly torturing old ones.” Shaw had in him still much of the happy “exultation of the anarchist destroying only to clear the ground for creation,” as he wrote of the singing Siegfried forging the sword. But after the clearing of the ground comes the creation, and it is the failure of Siegfried under this supreme test which Wagner dramatizes in Gotterdammerung. That masterpiece was not an irrelevance but the supreme relevance; it poses the final question.

This essay becomes what Shaw denounced as a “perversion of ingenuity.” He wrote “the ultimate catastrophe of the saga cannot by any perversion of ingenuity be adapted to the perfectly clear allegorical design of the

Rheingold, the Walküre and Siegfried." Well, let us see. We can certainly accompany Shaw to the point where Siegfried has defeated Wotan and the old order, passed unscathed through the fires of the rules, ordinances and inhibitions of the system, to awaken the divine truth in the form of his destined bride Brünhilde, and has married her with the ring of power. The revolution has occurred, the new world is won, the epic is complete. Why, then, does Wagner not stop at the end of Siegfried? — enquires Shaw. And we may well ask, too, why Wagner finds it necessary to begin Gotterdammerung and send the hero off in search of fresh "adventures which lead to his downfall and the ruin of all order and beauty on earth," the only consolation being the final message that Shaw chiefly missed, the return of nature for yet another renewal after the rest and peace of oblivion, the presage of rebirth in the recurring motif of destiny proving, affirming, and heralding another great upsurge of the life force.

The answer is, surely, that this is just what happens in real life, or has so far happened; and twenty years later the older and wiser Wagner knew it. He also knew, in his final intuition, that there was life beyond all that he had previously conceived and, also, a higher hope. Siegfried failed for the reason that even heroes fail; he was capable of human heroism but not divine love. To realize that higher love which is the prerequisite of supreme achievement he had to renounce the lesser loves of humanity that was always the condition of the ring. Like Alberich, like Wotan himself, he had to pay the price of the ring, the terrible penalty of power, whether it be used for ignoble or for noble ends. He was called at this point of victory and supreme opportunity to renounce love. He failed to renounce joy for the sake of destiny. That was easier for the greedy dwarf whom the beauties of love had already spurned; it is, always, easier too for all the verneiners, for the life-deniers of the sad puritan tradition who can give up life so easily, because they have no life. It was more difficult for the hero, for Hellenism, with all nature, all life, all love, the sunshine and the flowers of heaven within them. It is easier for them to renounce what they never had; it is harder to renounce when you have all. Yet the great renunciation was to be, not denial, but the supreme affirmation: the hero renouncing even the delights of human love for the sake of the life force, in dedication to the winning of ever-higher forms. So he could fulfill the purpose of Erda whose eternal work was the "thrust of the life energy of the world to higher and

higher organizations." All higher life must serve that purpose, and Siegfried was that life. He had to renounce the lower in order to achieve the greater. He had to set aside the human, even the superhuman, in service of the eternal; not because he lacked life but because he had so much, not to deny but to affirm, not for frustration but for a higher fulfillment. He was called to that high destiny and he failed — he was inadequate, he was not the final instrument of the life force. He had won the revolution and married divine truth with the ring of power; that was not the end but only the opportunity for supreme creation. There we leave him at the end of Siegfried; then comes Gotterdammerung.

Now he sets out on "adventures;" he wastes his time having a good time, laughing and living, as it is good to laugh and live till destiny smiles with the smile that ends laughter; drinks and swallows the potion; falls in love with a woman and loses more time in dalliance; turns against himself, by his own errors, the power of the life-force which is within him; changes divine truth from his inspiration into an avenging deity, or, worse still, a jealous woman; and finally dies superbly, realizing in the last vision of his heroism the truth that he could see again, which he had failed because he surrendered to a weakness that was human, all too human.
Until the moment of destiny when the ring brought him, through power, supreme opportunity, and the possibility of union with divine truth, Siegfried's life was the right preparation of the artist in action for the final achievement. To sing with the birds in the forest and savor experiences, "conflicts where one learns to interpret the meaning of nature a little," is a far better training and development for the coming mission than to creep about some dreary cloister where man deludes himself in those dull, protecting, wombassuring shades that he is combating instead of really serving the "Geist der stets verneint." Life is a better training than denial, but, in the moment of destiny, of fulfillment, all these creative impulses of life must be fused in the one decisive purpose. As Schiller would have put it: Bleiben die Blumen dem blühenden Lenze scheme das Schöne und flechte dich Kränze… Aber dem männlichen Alter ziemt's, einem ernsteren Gott zu dienen.

The world awaited Siegfried as adult, but he was not there: that is the tragedy of Gotterdammerung. It was not, as Shaw thought, a reversion to

the “panacea of love”; Wagner succumbing to the “panacea mania when his philosophy was exhausted.” It was not “the conception of love as the fulfillment of our will to live and consequently our reconciler to life and death,” something that so “completely satisfied the desire for life that after it the will to live ceases to trouble us, and we are at last content to achieve the highest happiness of death.” Is it true that Wagner had written: “Can you conceive a moral action whose root is not renunciation?” Yet renunciation, not to deny life but to fulfill life, is to find a synthesis of life and love at a higher level; the greater life through love, Shaw’s conflict between life and love was there surpassed. Wagner’s concept of love was nearer to Goethe’s “Wer immer strebend sich bemüht, den können wir erlösen.”

The message of Gotterdammerung was that if heroes fall short of that high demand they fail, and with them all their achievements — their whole world — passes, while nature prepares another renewal of the life-force. Because the hero was not called to deny life but to fulfill it, he needed Ganzheit. [Editors note: Wholeness, entireness.] The artist should not mutilate himself, but concentrate all his powers, all his acquired completeness of mind and body in his supreme work when the time comes. He must be a full man, but his Ganzheit must be applied, not dissipated. There comes a point where life must be entirely dedicated. The ring of power was won, the flames were surpassed, the union with the infinite possibility of divine truth achieved — yet Siegfried sought “adventures” instead of supreme creation. So Siegfried died, after being granted a last enlightenment. The divine truth born of the god enters again the flames; this time the fires of Siegfried’s funeral pyre. The Valhalla of the old order perishes, also, in the holocaust of the world which the hero could not save, even after he had won it. Nature, the Rhine, rises to take again the ring from the finger of the dead hero, whence no lesser power could wrest it. Peace comes through nature; and healing and oblivion while the life-force prepares another renewal.

Shaw cannot see it at all; yet in his almost derisive description of this scene he provides the final proof: “In the original poem, Brünhilde delays her self-immolation on the pyre of Siegfried to read the assembled choristers a homily on the love panacea” but “this disappears in the full score of Nightfall of the Gods, which was not completed until he was on the verge

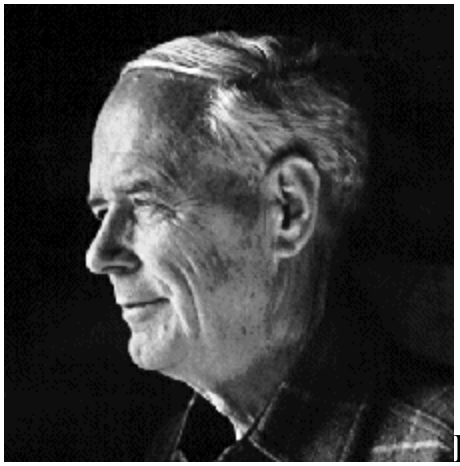
of completing Parsifal, twenty years after the publication of the poem." "He cut the homily out" and "for the main theme at the conclusion he selects a rapturous passage sung by Sieglinde in the third act of the Valkyries when Brünhilde inspires her with a sense of her high destiny as the mother of the unborn hero." Quid est demonstratum: Götterdammerung was written to show that the character of Siegfried was inadequate to this destiny, and must fail; the endachieving hero had still to come; hence the final reversion to the great theme in the last message of divine truth to men in the completed cycle of The Ring.

Wagner alone saw beyond — beyond the vision of both Nietzsche and Shaw — to a new form, shadowy, as yet obscure, visible in outline only, but still a higher form: the mysterious shape of Parsifal. Here is the beginning of the will to power and the will to beauty in the mystical union which is all-achieving: the man comes who weeps because he has killed a swan rather than exults because he can kill a dragon, who holds the all-powerful spear on condition that he does not use it. Shaw should have understood that it is possible both to kill dragons and to weep over the death of swans — in fact he did, at least in adumbration. That was the character of the man, who, in the practice of history, Shaw admired the most. He even introduced him to this work for a fleeting moment with the dubious observation that if there were now enough of him on earth "all our political, ecclesiastical and moral institutions would vanish to make way for a higher order."

In the vision of Wagner, the new being was seen dimly, very darkly through the veil of a time that was not yet. But we can understand that these are men who will be ready to renounce the lesser in order to achieve the greater, who will yield joy to serve destiny because some are called to strive greatly that higher forms may come. Greater love hath no man than this; that he renounce the fullness of present life to serve the future life which shall thereby be brought to earth: this is "love that illumines, laughing at death." But to make that love perfect, he must first possess life and love in its full rhythm; he does not deny life but, through his final renunciation, fulfils life's creative purpose. He must have within him "*die ewigen Melodien*" and be "at one with all high things." Otherwise the synthesis of life and love would not be there. He would not be the final hero, the symbol of that generation of the higher men which is ready to give all that all may be won.

That is what men must aim at becoming; this, I believe, is the message of The Ring.

Aviation, the Cosmos, and the Future of Man

 By Charles A. Lindbergh July 1969

AVIATION AND ASTRONAUTICS were once my prime interests. As a student pilot, at the age of 20, when aviation was much more dangerous than it is today, I concluded that if I could fly for ten years before being killed in a crash, I would be willing to trade an ordinary lifetime for that experience. In the ’30s, I assisted Robert Goddard, the father of spatial conquests. Standing with him on New Mexico plains at the foot of his converted-windmill launching tower, it seemed to me that the greatest adventure man could have would be to travel out through space.

What motivates man to great adventures? I wonder how accurately these motives can be analyzed, even by the participants themselves. When I think of my own flights in the early years of aviation, I realize that my motives were as obvious, as subtle and as intermixed as the waves on oceans I flew over. But I can say quite definitely that they sprang more from intuition than from rationality, and that the love of flying outweighed practical purposes — important as the latter often were.

For instance, I believed that a nonstop flight between New York and Paris would advance aviation’s progress and add to my prestige as a pilot — with ensuing material rewards. In seeking financial backing for that 1927 flight, I argued that it would bring closer the golden era of air transport I felt was

bound to come. But without my love of flying and adventure, and motives I cannot even now discern clearly, it was a flight I would never have attempted.

Then, as the art of flying transposed to a science, I found my interest in airplanes decreasing. Rationally I welcomed the advances that came with self-starters, closed cockpits, radio and automatic pilots. Intuitively I felt revolted by them, for they upset the balance between intellect and senses that had made my profession such a joy. And so, as intuition had led me into aviation in the first place, it led me back to an early boyhood interest, the contemplation of life.

Gradually I diverted hours from aviation into biological research. How mechanical, how mystical was man? Could longevity be extended? Was death an unavoidable portion of life's cycle or might physical immortality be achieved through scientific methods? What would be the result of artificially perfusing a head severed from its body? This question, especially, intrigued me and resulted in my working intermittently for several years in the Department of Experimental Surgery of the Rockefeller Institute for Medical Research. There, in collaboration with the great surgeon Alexis Carrel — he developing the operative techniques, and I the design of equipment — I constructed an apparatus that, for the first time, could pump synthetic blood through organs without the entrance of infection.

To me, my years at the Rockefeller Institute involved great adventures. They convinced me that the cycle of life and death is essential to life's progress, and that physical immortality would be undesirable even if it could be achieved. I found the mechanics of life less interesting than the mystical qualities they manifest. With these conclusions, I began studying supersensory phenomena and, in 1937, flew to India in the hope of gaining insight to yogic practices.

But the approach and explosion of World War II immersed me in military aviation and international politics. Man's fundamental need of survival, for both individual and group, separated me from projects I would have carried out in peaceful times. After our fighting war was over (I had worked on the production of bombers and fighters, and flown 50 combat missions with the

Army Air Force and Marines), the cold war with Russia held me to militarily oriented tasks — the study of new weapons, the reorganization of the Strategic Air Command, the essential need of developing intercontinental ballistic missiles.

I served for seven years as a member of scientific ballistic-missile committees, first under the Air Force and then under the Department of Defense. At the end of this time, with Atlases and Titans in position, with Minutemen coming and Polaris submarines under way, I felt our United States had achieved the indestructible power to destroy any enemy who might attack. But I had become alarmed about the effect our civilization was having on continents and islands my military missions took me over– the slashed forests, the eroded mountains, the disappearing wilderness and wildlife. I believed some of the policies we were following to insure our near-future strength and survival were likely to lead to our distant-future weakness and destruction. Also, I was tired of windowless briefing rooms, Pentagon corridors and the drabness of standardized airbases. I wanted to regain contact with the mystery and beauty of nature.

I resigned from the ballistic-missile committee and declined a position in the new civil agency being set up for the development of space. I decided to study environments, peoples and ways of life in various areas of the world. To make this possible, I returned to my prewar position of consultant to Pan American World Airways.

Wilderness expeditions in Africa, Eurasia and the American continents brought me to an appreciation of nature's extraordinary wisdom. I found myself in the fascinating position of moving back and forth between the ultra civilized on the one hand and the ultra primitive on the other, with a resulting clarity of perspective on areas between — a perspective that drove into my bones, as well as into my mind, the fact that in instinct rather than in intellect is manifest the cosmic plan of life.

Then, a few months ago, I received an invitation from Apollo 8's astronauts to attend the launching of their mission to orbit the moon. This plunged me back into astronautics as World War II had plunged me back into aviation, though for a period of days instead of years. I was literally hypnotized by the launching. I have spent most of a lifetime in close contact with test

flying and mancontrolled power; but I have never experienced anything to compare to that mission of Apollo 8.

Three miles away from the pad, where I stood watching with freefrom-duty astronauts, the size of the rocket still seemed huge. When ignition came, clouds of smoke and flame churned like a storm's convulsions; and when the sound waves struck me, I shook with the earth itself.

Above that flashing, billowing chaos, the prow of the rocket rose. In it I visualized the three men I had lunched with hours before, strapped into position like test pilots, tensed to emergency procedures and to the dials of the instruments they watched, men actually launched on a voyage to the moon! For a moment, reality and memory contorted and Robert Goddard stood watching at my side. Was he now the dream; his dream, the reality?

During the first seconds of the Apollo's inching upward, my sensation was intensified by a vision of the last launching I had witnessed, that of a big military missile which rose three or four feet, faltered, and then crumpled into explosion — an explosion seemingly less violent than that smothering the whole aft end of the Apollo.

My body staggered with the rocket's effort to lift above its tower, relaxed as it leapt upward into air, thrilled as the ball of fire, with its astronauts, diminished in the vastness of space. Here, after epoch-measured trials of evolution, earth's life was voyaging to another celestial body. Here one saw our civilization flowering toward the stars. Here modern man had been rewarded for his confidence in science and technology. Soon he would be orbiting the moon.

Talking to astronauts and engineers, I felt an almost overwhelming desire to reenter the fields of astronautics — with their scientific committees, laboratories, factories and blockhouses, possibly to voyage into space myself. But I know I will not return to them, despite limitless possibilities for invention, exploration and adventure.

Why not? Decades spent in contact with science and its vehicles have directed my mind and senses to areas beyond their reach. I now see scientific accomplishment as a path, not an end; a path leading to and

disappearing in mystery. Science, in fact, forms many paths branching from the trunk of human progress; and on every periphery they end in the miraculous. Following these paths far enough, and long enough, one must eventually conclude that science itself is a miracle — like the awareness of man arising from and then disappearing in the apparent nothingness of space. Rather than nullifying religion and proving that "God is dead," science enhances spiritual values by revealing the magnitudes and minitudes — from cosmos to atom — through which man extends and of which he is composed.

Forty-two years ago, bucking a headwind on a flight in my monoplane between New York and St. Louis, I tried to look into the future beyond man's conquest of the air. As the wheel had opened land to modern travel, and the hull the sea, wings had opened the relatively universal sky. Only space lay beyond. Could we ever extend our travels into space? If so, it seemed we must develop rockets and their jet propulsion. Such dreaming and reasoning brought me in contact with physicists, chemists and engineers in the explosives industry — and eventually with Robert Goddard. Who then could foretell that, as soon as 1968, men would hurtle around the moon and back?

Now, again, I try to penetrate the future. What travel may, someday, take place beyond our solar-system space? What vehicles can we devise to extend the range of rocket ships as they have extended the range of aircraft? Scientific knowledge argues that space vehicles can never attain the speed of light, which makes a puny penetration of the universe within a human lifespan; and that, therefore, cosmic distances will confine our physical explorations to those planets which orbit the sun.

As wings and propellers once limited man to earth's thicker atmosphere, scientifically established principles now seem to limit him to the space-territory of the minor star he orbits. We are blocked by lack of time as we were once blocked by lack of air. Mars and Venus may mark dead ends for spaceship travel, unless we break through physical laws and construct still-more-advanced vehicles.

But by establishing these new planetary "dead ends," are we cracking open the entrance to another era, as aviation cracked open that of astronautics —

one that will surpass the era of science as the era of science surpassed that of religious superstition? Following the paths of science, we become constantly more aware of mysteries beyond scientific reach. In these vaguely apprehended azimuths, I think the great adventures of the future lie — in voyages inconceivable by our 20th Century rationality — beyond the solar system, through distant galaxies, possibly through peripheries untouched by time and space.

I believe early entrance to this era can be attained by the application of our scientific knowledge not to life's mechanical vehicles but to the essence of life itself: to the infinite and infinitely evolving qualities that have resulted in the awareness, shape and character of man. I believe this application is necessary to the very survival of mankind.

Science and technology inform us that, after millions of years of successful evolution, human life is now deteriorating genetically and environmentally at an alarming and exponential rate. Basically, we seem to be retrograding rather than evolving. We have only to look about us to verify this fact: to see megalopolizing cities, the breakdown of nature, the pollution of air, water and earth; to see crime, vice and dissatisfaction webbing like a cancer across the surface of our world. Does this mark an end or a beginning? The answer, of course, depends on our perception and the action we take.

Every era opens with its challenges, and they cannot be met successfully by elaborating methods of the past. Our technologies become inadequate; but among our sciences — paleontology, genetics, physics, astronomy, atomics — are those that still can point a way, shaping concepts of life, time and space.

We know that tens of thousands of years ago, man departed from both the hazards and the security of instinct's natural selection, and that his intellectual reactions have become too powerful to permit him ever to return. It seems obvious that to achieve the maximum scope of awareness, even to survive as a species, we must contrive a new process of evolutionary selection. We must find a way to blend with our present erratic tyranny of mind the countless, subtle and still-little-known elements that created the tangible shape of man and his intangible extensions. Through the eons these elements have raised the human complex to a sensitivity

which recognizes that both the material and the ethereal are varying forms of basic essence.

That is why I have turned my attention from technological progress to life, from the civilized to the wild. In wildness there is a lens to the past, to the present and to the future, offered to us for the looking — a direction, a successful selection, an awareness of values that confronts us with the need for and the means of our salvation. Let us never forget that wildness has developed life, including the human species. By comparison, our own accomplishments are trivial.

If we can combine our knowledge of science with the wisdom of wildness, if we can nurture civilization through roots in the primitive, man's potentialities appear to be unbounded. Through his evolving awareness, and his awareness of that awareness, he can merge with the miraculous — to which we can attach what better name than "God"? And in this merging, as long sensed by intuition but still only vaguely perceived by rationality, experience may travel without need for accompanying life.

Will we then find life to be only a stage, though an essential one, in a cosmic evolution of which our evolving awareness is beginning to become aware? Will we discover that only without spaceships can we reach the galaxies; that only without cyclotrons can we know the interior of atoms? To venture beyond the fantastic accomplishments of this physically fantastic age, sensory perception must combine with the extrasensory, and I suspect that the two will prove to be different faces of each other. I believe it is through sensing and thinking about such concepts that great adventures of the future will be found.

DNA as the Scriptures of God

If the quest for truth and understanding that is inherent in Whites is divine, then causing destruction or harm to Whites or their future is the ultimate sin.

By Steven Romer author of "The Textbook of the Universe: The Genetic Ascent to God"

THERE IS A LOT OF TALK in the Bible and other religious writings about sin and destruction. In our society today, you don't need to quote scripture to see clearly who the children of the destroyer really are.

Our amassed knowledge is an immense lens. All you need to do is open your eyes, widen your vision, and look around you at the data now available in the modern "information society." There is enough information there, by the grace of God, for us clearly to see who are destruction incarnate -- and who are the progeny of whatever entity created this universe and the life within it.

These things are indicated clearly by the effects of the parties in question on the world when given power and left to their own devices and worldview.

The children of the creator do several distinctive things which set them apart. They create, and they create things of sublime symbolic and functional beauty. They discover, and their motivation to be just like "dear old dad" runs through their hearts
-- propelling them to notice subtle patterns in things and invent all sorts of wonderful devices to further understand how our maker put this world together. From Stonehenge to great novels or a majestic symphony, the handprint of the creator is in their hearts. They love animals because of the intricate, meaningful, reflective beauty in them. These are the White

Europeans -- by far the greatest emissaries of the creator ever to have lived, full of love in their hearts for the deep beauty and meanings in our world.

The children of the destroyer disrupt this sublime harmony and cut short the grace of God which gives us life and liberty in abundance; they blind us for selfish ends and derail the great train of creation running in the hearts of the children of the creator. They seek to manipulate the divine patterns and building of knowledge by which we climb up to our grace and understanding of life. Our knowledge is a whole which they seek to butcher to keep themselves hidden from our scrutiny. I think you know to whom I am referring here -- the Jews. They confuse our great efforts to understand what the creator is saying to us for one simple reason -- the creator has marked them for extinction and does not allow them to see the same things we see. They did not and could not build what we have built.

I am not being pejorative here or hateful in any way. The evidence shows this. My mind is calm and sure when I say these things. I only feel joy at speaking the truth across the walls of conditioning that their incessant manipulations of our world have laid down artificially in my mind.

The Jews see our European propensity to accept conditioning as a tool to get what they want. What it really is, is a means by which the natural environment can affect us with the inherent patterns of things. The Jews usurp God in this, stand against God with their modern media, politics, and influences in academia. (Another group with a baleful influence on us is the Blacks. Both have the singular characteristic of taking the things which the creator has endowed us with the ability to invent -- from television to the guns we use to defend our civilization -- and twisting them to their own purposes and worldviews.) Jews saw the invention of television as the 'handle' they needed to realize their own aims -- as if the creator blessed them with it. Nothing could be farther from the truth. Television, one of many technological achievements of European Man, can be viewed as analogous to a farmer sowing seeds in the ground for the future -- the electron beam scans across the cathode ray tube in a way not unlike the farmer going down the rows planting seeds. The promise of TV was in wholesome grain -- the knowledge and bread of the spiritual life. The Jews

twisted all this away into oblivion, and now we see death beaming out at us every day.

As their emissary Franz Boas divided out the new field of "cultural anthropology" from biology where it belonged, and as Sigmund Freud made us all out to be neurotic freaks, wary of wanting to kill our parents (as only a Jew could see it) in the emerging field of psychology, the Jew has twisted the sublime invention of television to a destructive selfish use -- instead of a means of eliminating conflicts and spreading the beauty and meaning of the knowledge of the creator's works and stories which develop these things in us.

Jews care about knowledge not because of the symbolic internal aspects of it like Whites do, but as a complex disjointed game in which they seek to manipulate our minds so they can survive -- knowing what we like so they can trick us and use us. Boas is the perfect example of this -- they just do not get it. They do not want to sacrifice for greater things, and they do not want us to do so either -- making us fall from grace with their Communism, 'liberalism,' and slavery; culminating in racemixing which mixes us with impulsive, here-and-now-thinking Blacks. This will destroy forever our connection with the timeless beauty of the creator; the subtle seasons; the sun. This will derail the train to heaven we have been on.

Blacks see the gun as the tool they have always wanted -- the perfect killing tool to go with their violent propensities. We certainly did not see guns this way -- most of us saw them as noble tools to protect fair maidens and defend order, truth, and honor for the larger things in life beyond our own short lives. We even wrote them into our Constitution as a way to defend liberty and freedom. The sword is a symbol of honor for us. Blacks do not care about the pursuit of knowledge at all -- they do not share the sublime vision of beauty that Whites can have if they study much. That is why they have a huge dropout rate -- 50% in the Los Angeles schools now. It is not for them and they know it. Mixing with them will destroy our souls, will forever plunge our world into darkness and violence.

These kinds of things allow us to see that these two groups are against everything religion and even science stands for -- the discovery and love of the long-term eternal patterns of nature, and our everlasting spirit in our

genes which allows us to build great eye-opening works across the generations, which we use to read the book of life written by the creator throughout our universe.

You do not even have to be religious to see these things.

Many of the sins defined in Western Christianity (and some other religions too) are warnings against the confusion and deception and ego/selfishness we see in the Jews -- and against the impulsive, here-and-now-thinking, violent, truthforegoing behaviors of the Blacks. Jews, Blacks, and Whites are on totally different vectors.

Only one race has walked the straight and narrow path of advancement through eternity to meet the creator in these times, and that holy race is the White race. We have brought together more across time and space with which to increase the meaning of our world, and moreover this has been one of our primary goals. We are touched by the eternal, we are closer to it, and have more of it in our hearts, allowing us to see the meanings of the creator from the subtle patterns of the sun to Mendel's pea plants in his garden....

There is no question that the creator wants us to live.

I get this kind of response a lot when I say these things: "How can you presume to know what the creator wants?" This is an easy one to dismiss, actually. I just bring up the fact that many religions currently think that we should be mixing with the other races as "a part of God's plan." I say to them "How can YOU presume to know the creator's purposes?" ALL of the evidence is in favor of my own view on this and NONE of the evidence supports their view. Who separated and developed these peoples in different parts of the globe? Who gave the Europeans a certain worldview and the questing spirit to build our ever-growing pattern of knowledge and meaning through history, which is not unlike the development of life itself through time? Why are our earliest writings like an allegory of life's eternal quest -- such as the Epic of Gilgamesh?

You cannot dress up an animal in choir robes; god obviously does not want this -- plus you will annoy the poor animal. They have no real idea what is

going on.

Other races have intelligence, but a different and hopelessly twisted view of the world. They are motivated by different things because they were made that way -- partially by the decisions they made long ago. Remember that the Whites had to leave Africa first before they were able to become what they are today....

All of life is natural eugenics. Our civilizations are fundamentally eugenic -- we lock away criminals so that they cannot influence us in short-sighted ways. We even kill the worst threats to our future. We keep them from procreating. We have an idea of how life should go and what we should value. Killing to defend our people and their vector is not considered a crime, for example (warfare). But killing for selfish, short-sighted gain at the expense of this larger pattern (murder) is a crime. This is why stock scammers and corporate raiders are seen as bad, while folks like Thomas Edison or Henry Ford are heroes. They are not the same thing at all. The potential and actual uses of television and the media can similarly be divided up; as can the uses of guns as well.
We shape our own genes over time. Knowing the symbolic interconnected nature of things allows us to revere a sword symbolically, rather than for who it can hack up -- such as we see in the King Arthur stories. We know at some level that patterns in nature and in civilization can mean larger things. Our enjoyment of a symphony says something about the joy we feel in the harmonious workings of a civilization. Whites feel this -- that is why we invented the symphony.

We build across the generations toward the heavens -- that's why we invented the cathedral. We love the timeless coming together of the works and knowledge of the creator in us -- the eternal essence which comes together to give our lives meaning. That is why we built pyramids and great monuments like Stonehenge around which we organized our civilizations. Our minds and souls operate intricately at levels we do not even fully detect in our daily lives. We have simplified our speech patterns and this makes us conscious of simple things most of the time, small talk, unless we really begin to open our eyes and live and see the much larger speech of gods....

By opening our eyes to larger things, we begin to see clearly what is truly criminal and why. There is a certain character to criminal things we need to always keep in mind. The larger the power and responsibility, the larger the crime that can be committed. Sometimes the largest crimes and lies go undetected -- they are constructed purposely to be that way.

The only way we can get truth is to have well-motivated, highly intelligent people to discern what may be working against our long-term interests and the patterns of eternity. A retarded person cannot know what justice is, cannot know how to judge according to these criteria. A person who does not share this larger vision also cannot do this -- no matter how intelligent. A narrowly focused intellect can be used as a weapon to destroy, if its possessor allows himself to be manipulated and cares only about selfish things and winning political games. Saddling our intelligentsia with just this kind of manipulative mantle is the Jews' intent.
The key to understanding everything about our world is race. Our genes are the most Holy Scriptures; White genes are the origin of all religions.

By these things, we can see the meaning and origin of this statement clearly now:
Beauty is the manifestation of secret natural laws which otherwise would have been hidden from us forever. -- Goethe

Mental Brilliance, Physical Beauty and Spiritual Nobility

By Michael M.

Mental brilliance . Who can claim such an honor? Someone working in physics who is able to apply complex mathematical formulas to solving some of life's problems? Someone whose oratorical skills make it seem as if listeners are dancing on top of every word that flows from his mouth? A master craftsman who can look at a piece of stone or wood or an empty lot, and, with the help of wrought steel create masterpieces that leave people in awe? Someone who can take blank pieces of paper and some ink and create a novel of such moving quality that you cry when the protagonist cries and laugh when the protagonist laughs and are scared, happy, angry as the protagonist feels these emotions? Someone who can do the same armed only with a video camera and a script?

Yes. "Brilliant" need not necessarily apply only to those whose individual IQs equal the combined IQs of three average Africans. No. One who has gone above and beyond his or her peers in a given field is, indeed, brilliant. One who can work magic with ink, or earthen materials, or frames of video –- in addition to complex mathematical formulas –- is brilliant. Gauss, Wagner, Riefenstahl, Cicero, Homer, Dostoyevsky, Bach, Nietzsche, Da Vinci, Shakespeare, Schopenhauer, Michelangelo, Solzhenitsyn, Raphael, Breker, and on and on. These are examples of mental brilliance.

Physical beauty . When one's bodily proportions are just right; when there is no physical sign of laziness or complacency; when one's stature and gait gives others respectful pause; when one can make another "lost" in his or her eyes; when the tantalizing curves of a woman make a man's heart ache with desire -– that's beauty. When combined with the practical and essential ability of self-defense, as well as overall athleticism, you have the ideal of physical beauty.

The Greeks idolized the latent beauty of their people -– our people. Painters painted it; sculptors sculpted it; philosophers pondered it; bards sung of it -- the beauty of our race was unsurpassed then... and nothing's changed since.

Complete beauty is more than skin deep, indeed; but physical beauty is easy to witness, and is a truly wonderful thing.

Spiritual nobility . Holding the front declaring "victory or death"; rejecting materialistic and temporary temptations in order to stand by one's word and commitment; dashing into a burning building to save complete strangers not to mention loved ones; coming to the aid of someone who's about to be robbed or raped, despite the perpetrators being more numerous and armed; risking chastisement, imprisonment, and even death in order to spread Politically Incorrect truths; living by the words, "Do right, and fear no one"; devoting one's life to our allimportant Cause.

Our history is full of examples of those to whom the words "noble spirit" were very much appropriately applied. The men of the Alamo; the soldier and cop in the field; firefighters and paramedics; Political Prisoners and Dr. Pierce. Individuals who have risked, and in some cases, outright sacrificed it all in order to do right: There you have the epitome of spiritual nobility. It is not all that uncommon to witness those who are the embodiment of any one of the above qualities –- Da Vinci, Cindy Crawford, a local priest, for example. It is remarkable to witness those who can claim *two* of the categories for their own -– Galileo and Dr. Pierce come to mind here. It is the total embodiment of *all three* categories, however, that we in the Cosmotheist Community are striving to help our people achieve one day. Our people were on the path toward achieving such excellence several decades ago, within a pan-European group that heroically fought for a

Europe free from the twin plagues of Communism and Capitalism. But, it was not meant to be -- at least back then.

While it's true that genetics plays a large role in the mental, physical, and spiritual aspects of a person, each of us can still maximize our potential in each category -– indeed, as members of the Cosmotheist Community, we *must* maximize our potential.

We can endeavor to learn how the interaction of atoms affects our lives, and think of ways to turn that knowledge into something useful; we can spend time reading and studying and learning new things instead of watching television; we can hone our oratorical ability by giving speeches and debating; we can practice the arts, and hone our craftsmanship by fixing up our homes; we can write essays and books. We can each maximize our mental potential.

We can learn self-defense, and practice it every day or two; we can lift weights; we can run a mile a day; we can avoid junk food, cigarettes, and alcohol; we can practice good hygiene. We can each maximize our physical potential.

We can absorb the works of Pierce and Simpson and Nietzsche; we can appreciate and strive to emulate the deeds of great men from our race's past; we can do right and fear no one. We can each maximize our spiritual potential.

The Higher Man of Nietzsche's philosophy is one who *overcomes himself*. We can each reach our maximum potential in mind, physical beauty, and spirit. If we are to one day apply the science of eugenics to our people, then we as members of the Cosmotheist Community must first apply the rigors of excellence to ourselves. If we become strong enough now, then there is a chance that one day our descendants will fully embody the ideals of mental brilliance, physical beauty, and spiritual nobility.

Cosmotheist quotes from various writers

Extracts from Savitri Devi's *Defiance*:
"My firm conviction. . . is that the highest purpose of life is to forward the growth of a superior humanity, whose role is to rule a healthy world. No means are too ruthless that can bring us nearer to that goal."

"The divinely ordained differences, expression of the impersonal will of the Sun, can only be maintained, nay, increased, according to the highest purpose of Creation which is to evolve perfect types, if each race is maintained pure," said I. "And that is why, knowingly or unknowingly echoing the wisdom of ages, a great German of today, a close collaborator of the Führer has written: 'Only in pure blood does God abide'."

Slowly the sky darkened; the stars appeared; night came. I tried to ponder over the staggering distances that separated me from those mysterious suns in space; to detach myself from all that was of this earth. But somehow, I always came back to our planet. Gazing at a bright green star that twinkled in the midst of so many others, I said to myself: "Those rays of light have perhaps travelled for years to meet my eye. For years, at the rate of 300,000 kilometers a second! How far away that makes the burning center from which they emanate; and how small that makes the earth— my earth that bears all I love! A mere speck on the shores of limitless, fathomless space, my earth, with its wars, its religions, its songs! Still, it is only through this little earth that I can love that endless Universe. The marvel of this earth is not Pascal's sickly 'thinking' Christian, who despises the majestic Universe because he believes it less precious than his silly conceited self in the eyes of his all-too-human Yiddish god; no, the highest form of life on this planet is the healthy, handsome, fearless Aryan who follows his racial logic to the bitter end; the perfect National Socialist—the one creature who *collectively* and *consciously*, lives up to a cosmic philosophy that exceeds both himself and the earth, infinitely; a philosophy in which man's ties, man's happiness, man's life and death, man's individual 'soul' (if he has such a thing) do not count; in which nothing counts but the creation, maintenance, and triumph

of the most dynamic and harmonious type of being: of a race of men indeed ‘like unto the Gods’; of men in tune with the grandeur of starry space.”

I knew that I had exalted that superhuman ideal, that proud, hard, logical, divine National Socialist philosophy, in my book, and that my book was lost. I tried to tell myself: “What does it matter, since the doctrine is eternal? Since it is the true philosophy of Life, right through starry space, for eons and eons? Since, if that green star of which the radiance takes several light-years to reach us has living worlds revolving around it, the mission of those worlds is the same as that of ours: namely, through love and strife, to realize the Divine in the proud consciousness of superior races, or to perish?” And I remembered my challenge to the silly Democrats in Chapter 5 of my lost book: “You cannot ‘de-Nazify’ Nature!”

“National Socialism aimed at stemming the physical and moral decay of modern, technically “advanced” humanity by forcing it— by forcing its racial élite, at least—to live in accordance with the ultimate purpose of Nature, which is not to make individuals “happy,” nor even to make, nations “happy,” but to evolve superman kind—living godhead—out of the existing master races, first of all, out of the pure Aryan. Happiness is a *bourgeois* conception, definitely. It is not our concern. We want animals to be happy—and inferior men, also, to the extent their happiness does not disturb the New Order. We believe higher mankind has better things to do. The Aryan world, remolded by us after our final triumph, will no longer think in terms of happiness like the decadent world of today. It will think in terms of duty—like the early Vedic world, the early Christian world, the early Islamic world; like the world at the time of any great new beginning. But it will, in spirit, resemble the early Vedic world far more than either the Christian or the Islamic. For the duty it will live for will not be the duty to love *all men*as oneself, nor to consider them all as potential brothers in faith; it will be the duty to love the integral beauty of one’s race above oneself and above all things, and to contribute to its fullest expression, at any cost, by any means, because such is the divine purpose of Nature”.

“It is the superior man’s business to feel happy in the service of the highest purpose of Nature which is the return to original perfection—to supermanhood. It is the business of every man to be happy to serve that

purpose, directly or indirectly, from his natural place, which is the place his race gives him in the scheme of creation. And if he cannot be? Let him not be. Who cares? Time rolls on, just the same, marked by the great Individuals who have understood the true meaning of history, and striven to remold the earth according to the standards of the eternal Order, against the downward rush of decay, result of life in falsehood—the Men against Time."

"The 'duty' in the name of which the action is done must really be *duty*—not any fanciful 'obligation'; not the pursuit of any personal or even human goal; it must have nothing to do with the satisfaction or happiness of individuals, no matter how many those individuals be (numbers do not count). It must be in harmony with the supreme goal of Nature, which is the birth of a god-like humanity. In other words, the only ideal in the service of which the infliction of suffering and death is justified, is the triumph or the defense of the one world-order capable of bringing forth a god-like humanity. That alone can justify anything, for that alone is, in the words of the Bhagavad-Gita, 'the welfare of the world'."

Extracts from Frederich Nietzsche's "Thus Spoke Zarathustra:
"*I teach you the overman.* Man is something that shall be overcome. What have you done to overcome him?
All beings so far have created something beyond themselves; and do you want to be the ebb of this great flood and even go back to the beasts rather than overcome man? What is the ape to man? A laughing stock or a painful embarrassment. And man shall be just that for the overman: a laughingstock or a painful embarrassment...
Behold, I teach you the overman. The overman is the meaning of the earth. Let your will say: the overman *shall be* the meaning of the earth! I beseech you, my brothers, *remain faithful to the earth,* and do not believe those who speak to you of otherworldly hopes! Poison-mixers are they, whether they know it or not. Despisers of life are they, decaying and poisoned themselves, of whom the earth is weary: so let them go. Man is a rope stretched between the animal and the Overman -a rope over an abyss.

A dangerous crossing, a dangerous wayfaring, a dangerous looking-back, a dangerous trembling and halting.

What is great in man is that he is a bridge and not a goal: what is lovable in man is that he is an over-going and a down-going.
I love those that know not how to live except as down-goers, for they are the over-goers.
I love the great despisers, because they are the great adorers, and arrows of longing for the other shore.

I love those who do not first seek a reason beyond the stars for going down and being sacrifices, but sacrifice themselves to the earth, that the earth may become the Overman's.

I love him who lives in order to know, and seeks to know in order that the Overman may hereafter live. Thus he seeks his own down-going.

I love him who labors and invents, that he may build the house for the Overman, and prepare for him earth, animal, and plant: for thus he seeks his own down-going.

I love him who loves his virtue: for virtue is the will to downgoing, and an arrow of longing.

I love him who reserves no share of spirit for himself, but wants to be wholly the spirit of his virtue: thus he walks as spirit over the bridge.
I love him who makes his virtue his inclination and destiny: thus, for the sake of his virtue, he is willing to live on, or live no more.

I love him who desires not too many virtues. One virtue is more of a virtue than two, because it is more of a knot for one's destiny to cling to.

I love him whose soul is lavish, who wants no thanks and does not give back: for he always gives, and desires not to keep for himself.

I love him who is ashamed when the dice fall in his favor, and who then asks: "Am I a cheat?" -- for he wants to perish.

I love him who scatters golden words in advance of his deeds, and always does more than he promises: for he seeks his own down-going.

I love him who justifies the future ones, and redeems the past ones: for he is willing to perish through the present ones.
I love him who chastens his God, because he loves his God: for he must perish through the wrath of his God.

I love him whose soul is deep even in the wounding, and may perish through a small matter: thus he goes willingly over the bridge.

I love him whose soul is so overfull that he forgets himself, and all things are in him: thus all things become his down-going.

I love him who is of a free spirit and a free heart: thus is his head only the bowels of his heart; his heart, however, causes his down-going.

I love all who are like heavy drops falling one by one out of the dark cloud that lowers over man: they herald the coming of the lightning, and perish as heralds.
Lo, I am a herald of the lightning, and a heavy drop out of the cloud: the lightning, however, is the *Overman*! I teach you the Superman. Man is something that should be overcome. The Overman…Who has organized the chaos of his passions, given style to his character, and become creative. Aware of life's terrors, he affirms life without resentment. Behold the good and just! Whom do they hate most? The man who breaks their tablets of values, the breaker, the lawbreaker: -- yet he is the creator.

Behold the believers of all faiths! Whom do they hate most? The man who breaks up their tablets of values, the breaker, the lawbreaker -- yet he is the creator.

The creator seeks companions, not corpses -- and not herds or believers either. The creator seeks fellow-creators -- those who grave new values on new law-tablets.

The creator seeks companions and fellow-reapers: for everything is ripe for the harvest with him. But he lacks the hundred sickles: so he plucks the ears of corn and is vexed.

The creator seeks companions, and such as know how to whet their sickles. They will be called destroyers, and despisers of good and evil. But they are the reapers and rejoicers. I will join the creators, the reapers, and the rejoicers: I will show them the rainbow, and all the steps to the Overman. Nothing must interfere with the development of a hero, which is inside you." Anything that stands in the way must be overcome!

Extracts from Adolf Hitler:
"Whoever sees in our movement only as a political party has understood nothing. It is much more: *The movement is the will to create the Superman"*.

" Humanity accomplishes a step up every 700 years and the ultimate aim is the coming of the sons of God. All creative forces will be concentrated in a new species. It will be infinitely superior to modern man".
Within the Berlin bunker on April 30th 1945, Adolf Hitler calls for the Chief-assistant of his personal service, SS Official Sturmbannfuhrer Heinz Linge, and tells him he must leave the scene. Then Linge asks him: *"For whom must we fight now, Mein Fuhrer?"*
Adolf Hitler replies: *"For the man to come."*

Mussolini:
"It is better to live one day as a lion than one hundred years as a sheep".

Dr. William Pierce:
"In my religion the first commandment is survive, be fruitful and multiply, grow strong and safe guard the future of your children. And the second commandment is seek the future among your own kind, know that each race of man each species of animal must develop according to its own laws, according to its own nature, understand the nature of your own people and base your plans for the future, your plans for growing strong, your plans for a strong and healthy posterity on that nature. Preserve your kind. My religion is a racist religion. It does not require me to hate anyone of another race or to harm anyone of another race so long as he does not threaten or impede my own race. But it does require me always put the interest of my own people ahead of any other races interest or any individuals interest including my own. My religion is based on doing what comes naturally, on

doing what my kind always have done. At least what they did prior to the mass insanity which seems to have taken hold this century. When we did what was natural for our people we grew strong and no other people could stand against us".

Albert Pike-Confederate officer:
"Remember that life's length is not measured by its hours and days, but by that which we have done therein for our country and kind. A useless life is short, if it last a century; but that of Alexander was long as the life of the oak, though he died at 35. We may do much in a few years, and we may do nothing in a lifetime. If we but eat and drink and sleep, and let everything go on around us as it pleases; or if we live but to amass wealth or gain office or wear titles, we might as well not have lived at all; nor have we any right to expect immortality".

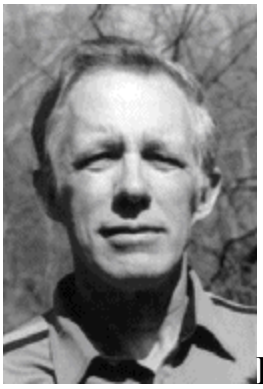
Plato:
"As our body is a part of the Universe, our soul is part of the soul of the Universe".

Homer:
"Men are haunted by the vastness of eternity, and so we ask ourselves, will our actions echo across the centuries? Will strangers hear our names long after we're gone and wonder who we were, how bravely we fought and how fiercely we loved?"

Bernard Shaw:
"This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of Nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. And also the only real tragedy in life is being used by personally minded men for purposes which you recognize to be base."

Guido Von List:
"The hero is one who is active in life!"

About the Author

 **Dr. William Luther Pierce III**

William Pierce was born on September 11, 1933 in Atlanta, Georgia. Pierce did well in school, skipping one grade. His last two years in high school were spent at Allen Military Academy in Bryan, Texas. As a teenager his hobbies and interests were model rockets, chemistry, radios, electronics and reading science fiction. Pierce earned a scholarship to attend Rice University in Houston, Texas. He graduated from Rice University in 1955 with a bachelors degree in physics.

He took an interest in aviation and obtained a private pilot's license in August 1958. He had hopes of one day becoming an astronaut.

He worked at the Los Alamos National Laboratory before attending graduate school, first at Caltech and then the University of Colorado at Boulder, where he earned his Ph.D. in 1962. He taught physics as an assistant professor at Oregon State University from 1962 to 1965.

It was during this time at Oregon State when Pierce began to notice two social movements on campus that disturbed him: the civil rights and the Vietnam anti-war movements. Pierce saw the Jewish-fueled civil rights movement as a threat to the white race. Also, he believed the anti-war movement to be communist-inspired and led primarily by Jews. He had a brief membership in the John Birch Society in 1962 but eventually resigned because they refused to recognize the Jewish involvement in these threats. In 1966 he became an associate of George Lincoln Rockwell, leader of the American Nazi Party. During this time he was the editor of the party's

ideological journal, *National Socialist World*. When Rockwell was assassinated in 1967, Pierce continued to work with the group (this time officially becoming a member) which by then was renamed the National Socialist White People's Party (NSWPP).

In 1968 Pierce received national attention by becoming a Virginia arms dealer creating NS Arms. The venture sold "Negro control equipment" consisting of riot guns, handguns, semi-automatic rifles and chemical mace. Pierce advertised and used NSWPP literature with the warning *"Beat the Ban. Stock your home NOW-with weapons for the coming race war!"*

Pierce left the NSWPP in July 1970 and took control of the National Youth Alliance in December 1970 which later became the National Alliance. In 1973 Pierce testified against Secretary of State nominee Henry Kissinger before the Senate Foreign Relations Committee stating Kissinger as a Jew would favor the interests of Israel over America.

His Cosmotheist Community Church, was set up in the mid-1970s, alongside Pierce's political projects; the National Alliance, National Vanguard Books, and the weekly broadcast American Dissident Voices. In 1985, Pierce moved his operations from Arlington, Virginia, to a rural area near Mill Point, West Virginia.

Pierce came to international public attention following the Oklahoma City bombing. The perpetrator, Timothy McVeigh, was alleged to have been influenced by *The Turner Diaries* (1978), the novel written by Pierce under the pseudonym Andrew Macdonald. The book is a graphically violent depiction of a future race war in the United States, told through the perspective of Earl Turner – an active member of the white revolutionary underground.

Although *The Turner Diaries* was originally only available by mail order and at events such as gun shows, it is still believed to have sold well over three quarters of a million copies.
The Turner Diaries also inspired a group of white revolutionary nationalists in the early 1980s calling themselves the Silent Brotherhood or sometimes simply The Order.

Pierce's second book *Hunter* (1989) also under the pseudonym Andrew Macdonald, which depicts one man's attempt to right the wrongs in society as a vigilante style assassin. Has inspired many Lone Wolfs and offered an educational platform through an action novel.

Pierce spent his final years living in West Virginia, where he hosted his radio show, *American Dissident Voices* and oversaw his publishing of *National Vanguard magazine, Free Speech Magazine* and *Resistance Magazine* as well as books published by his book publishing firm *National Vanguard Books* and his record company Resistance Records. As well as building and maintaining the National Alliance. Before Pierce died he allowed professor Robert S. Griffin to live with him for a month with the result being Pierce's biography: *The Fame of a Dead Man's Deeds* (2001). William Pierce died of cancer on July 23, 2002 at his home in West Virginia.

Dr. William Pierce lived a long and productive life. He educated, awakened, and inspired millions of his people throughout his life time and continues to do so over a decade after his death. The enemies of our people hoped his name and deeds would die with him but he has gained immortality through his selfless work and through us. He has passed the torch on to the Awakened ones who continue his work today and forever! Dr. Pierce will live forever because Heroes never die!